MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

APRIL, 1883.

COMPARATIVE CONTRIBUTIONS BY CONFERENCES AND CHURCHES.

BY REV. J. W. YOUNG, M. A.

SAINT PAUL adopted a notable method of provoking Christians to good works in matters of benevolence by comparison of one church or locality with another, and by putting on record, in the burning and imperishable words of inspiration, the contributions made under the most trying circumstances, amid the deepest poverty and distress, and with the most cogent reasons prevailing at the time for keeping all their means at home and for their own purposes.

Those givers whose "deep poverty abounded unto the riches of their liberality" were taken as the model and measure when exhorting others to increase their gifts. And they were so presented as to apply in that character not only to the less liberal Corinthians, but to all less liberal Christian churches in all lands and throughout all ages when the cause of Christ, in the capacity of his needy work, presents its claim.

It must ever be necessary to compare ourselves with the Scripture models, and it may be instructive to put all the churches in our own Zion under comparison one with another, that the best examples may be imitated and the more slothful may receive admonition and instruction by seeing themselves in the light of the good works of others.

To facilitate such comparison the table on the following pages has been constructed. It classifies all the charges in every Conference in the United States by the average contribution per member to the seven General Conference collections for aggressive Evangelical work.

CLASSIFICATION BY AMOUNT OF AVERAGE CONTRIBUTIONS.

CONFERENCES IN THE UNITED STATES.	Average of pastoral support.	No. of blanks in places where collections should be reported.	Percentage of blanks in reports of collections.	Giving nothing to any of the collections.			Giving under 10 cents to all the seven collections added together.			Giving from 10 to 24 cents to all the collections added together.			Giving from 25 to 49 cents to all the collections added together.			Giving from 50 to 74 cents to all the collections added together.			Giving from 75 to 99 cents to all the collections added together.			Giving from $1 to $1 49 to all the collections added together.			Giving from $1 50 to $2 to all the collections added together.			Giving from $2 to $2 50 to all the collections added together.			Giving $2 50 and over to all the collections added together.		
				No. of charges.	No. of charges giving large pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving large pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving large pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving large pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving large pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving small pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving small pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving small pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving small pastoral support.	Aggregate membership.	No. of charges.	No. of charges giving small pastoral support.	Aggregate membership.
Alabama	$139	138	.72	6	1	849	16	7	4,490	1	1	243	1	1	45	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....
Arkansas	153	312	.80	18	..	751	19	8	2,748	7	3	761	1	1	155	1	1	142	1	1	25	..	..	....	..	..	....	..	..	....	..	..	....
Austin	481	86	.47	4	1	82	1	..	45	3	..	182	4	1	231	2	1	257	3	1	159	3	2	52	2	1	134	..	..	....	..	..	....
Baltimore	1,139	249	.22	..	..	....	4	..	772	30	4	7,671	42	8	7,984	18	8	5,534	15	4	4,749	13	4	3,904	10	2	3,187	3	..	1,018	4	..	1,503
Blue Ridge	114	176	.76	4	..	424	24	10	4,650	..	..	....	1	1	9	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....
California	964	392	.42	11	..	187	4	1	311	24	2	1,548	32	11	2,841	27	14	2,381	8	3	1,583	5	3	322	6	4	304	1	..	56	..	..	....
Central Alabama	152	238	.62	9	..	1,281	38	10	6,344	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....
Central German	754	52	.07	..	..	....	..	..	....	1	..	67	6	1	742	17	2	2,252	23	6	4,168	23	13	3,959	15	2	2,885	1	..	169	3	3	104
Central Illinois	808	211	.16	2	..	72	4	..	366	10	..	1,065	40	15	5,980	37	19	5,564	33	15	5,085	30	18	3,366	6	3	769	2	2	131	2	1	309
Central New York	837	314	.19	3	..	239	4	..	277	31	4	3,526	62	12	8,440	52	21	8,682	22	7	4,313	23	5	5,032	4	1	571	1	..	185	1	..	475
Central Ohio	848	233	.23	..	..	....	2	..	284	11	2	2,077	36	13	7,887	45	18	9,418	20	9	5,104	8	2	1,424	..	..	....	3	1	1,012	..	..	....
Central Pennsylvania	828	172	12	1	..	27	4	1	984	19	3	4,178	68	15	14,161	36	21	7,164	17	2	4,225	20	4	5,991	7	..	1,998	2	..	603	3	..	1,233
Central Tennessee	143	148	.38	3	..	107	28	4	3,737	9	3	972	5	4	443	2	2	112	1	..	5	1	..	76	..	..	....	..	..	....	..	..	....
Chicago German	582	47	.10	..	..	....	..	..	....	..	..	....	10	2	903	8	4	1,156	10	6	1,215	16	11	1,845	5	3	495	2	1	374	6	4	660
Cincinnati	995	217	.19	3	..	238	4	1	1,340	33	2	9,505	48	5	11,493	24	10	6,356	11	3	3,111	10	1	3,232	3	..	1,727	1	1	176	7	2	1,819
Colorado	1,082	78	.20	3	..	37	..	..	....	2	..	46	3	1	212	11	3	1,296	9	6	1,008	10	5	741	5	5	121	2	1	70	3	..	430
Columbia River	566	131	.40	3	..	224	3	..	252	4	..	184	17	7	1,378	6	5	604	3	..	240	3	2	441	1	1	3	1	..	36	..	..	....
Delaware	400	84	.15	2	..	138	42	14	10,466	20	9	3,767	5	3	1,051	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....
Des Moines	734	403	.33	5	..	507	12	3	2,079	34	11	5,033	57	27	8,941	23	11	3,250	12	1	2,423	3	..	813	..	..	....	1	..	43	4	..	822
Detroit	817	965	.52	24	1	947	12	2	905	60	16	6,667	75	22	9,303	38	26	5,188	13	4	2,253	5	..	1,184	2	..	266	2	1	1,016	..	..	....
East German	866	18	.05	1	..	92	..	..	....	..	..	....	..	..	....	4	..	268	6	3	428	7	4	644	7	1	1,138	8	6	694	9	2	996
East Maine	561	315	.39	10	..	658	17	2	1,970	43	19	5,122	23	15	2,865	7	5	830	..	..	....	..	..	....	1	..	14	..	..	....	1	..	158
East Ohio	903	260	.17	3	..	84	6	2	1,037	38	7	8,769	89	23	20,287	37	21	8,934	11	2	3,831	8	2	2,450	1	..	411	2	1	441	..	..	....
East Tennessee	157	62	.27	2	..	18	19	6	1,720	8	3	1,087	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....
Erie	836	313	.24	2	..	121	8	1	1,327	33	10	5,985	78	29	15,552	23	11	4,419	15	5	2,869	2	1	205	1	1	84	1	..	213	..	..	....
Florida	172	179	.53	6	..	92	6	2	543	20	6	2,240	7	3	431	..	..	....	1	..	14	2	1	12	..	..	....	..	..	....	..	..	....
Genesee	839	375	.21	9	..	484	3	..	233	28	6	2,239	65	20	7,752	48	19	5,576	36	16	4,657	26	8	3,794	2	..	332	1	..	524	3	..	893
Georgia	198	153	.62	4	..	24	12	6	2,358	7	3	618	4	..	83	1	1	54	1	1	21	1	..	37	..	..	....	..	..	....	..	..	....
Holston	325	205	.43	4	1	1,160	43	14	16,548	8	4	1,710	5	3	596	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....
Illinois	841	533	.31	7	..	670	8	1	1,211	31	3	5,804	67	23	11,629	49	22	8,233	23	7	4,811	19	3	3,437	6	1	1,135	1	..	348	3	1	601
Indiana	643	342	.38	5	..	894	36	3	9,798	38	17	11,342	29	22	8,171	2	2	695	..	..	....	2	..	1,156	..	..	....	..	..	....	1	..	446
Iowa	817	256	.29	2	..	50	1	..	84	28	7	5,446	46	14	7,457	18	9	3,377	4	1	955	9	2	1,787	1	..	188	..	..	....	..	..	....
Kansas	514	513	.36	15	..	1,229	51	7	5,414	53	26	6,235	40	29	6,089	9	9	1,239	5	1	668	1	1	9	..	..	....	..	..	....	2	2	106
Kentucky	473	416	.58	17	..	2,641	46	6	12,590	12	4	2,625	9	7	1,829	..	..	....	2	..	147	..	..	....	1	..	418	2	..	454	..	..	....
Lexington	262	529	.52	44	1	1,107	35	13	3,385	34	19	3,413	8	2	263	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....
Little Rock	153	51	.79	8	..	733	11	4	1,499	4	2	305	1	1	45	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....	..	..	....
Louisiana	408	175	.29	11	..	830	30	8	4,250	29	18	5,570	3	1	281	2	1	116	..	..	....	1	1	9	..	..	....	..	..	....	..	..	....

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In the preceding table the first three columns to the left show the average pastoral support, the number of blanks in the reports of collections, and the percentage in each Conference. The figures in these columns should always be noted in comparing those in the columns following to the right.

In each of the lower five classes of contributing charges there is a column for the number of those giving large pastoral support, and in each of the higher five classes a similar column is used to show the number of those whose pastoral support is small. The "Large" supports are counted from the Conference average upward, and the "Small" supports from the Conference average downward. The average of the "Large" will usually be about double the average of the "Small."

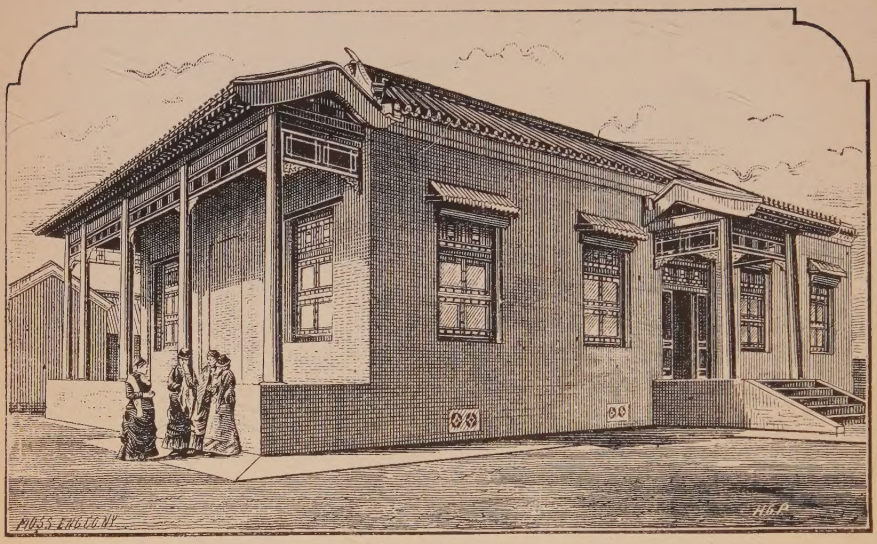
The column of those giving nothing to any of the collections has 628, with a membership of 42,128, besides the members of over two hundred of them which make no report of their membership. Fifteen of these 628 gave large pastoral support.

In the class of those giving less than ten cents to all the collections there are 1,455 charges, with an aggregate membership of 228,268, and three hundred and thirty-eight of the charges give large pastoral support.

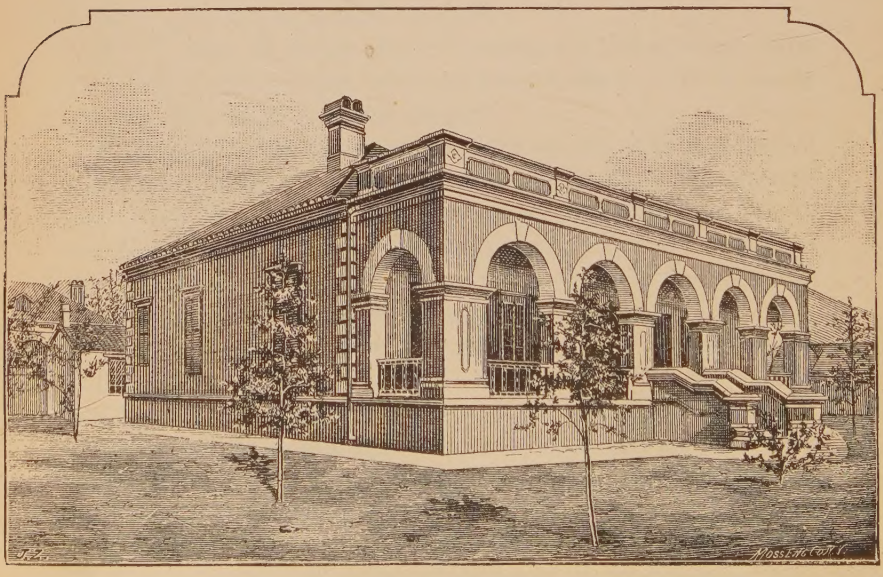
In the class of those giving from ten to twenty-four cents there are 2,142 charges, with 354,733 members; 551 of these charges give large pastoral support.

Now, passing to the upper five classes, the lowest of which gives from 75 to 99 cents, and so is much above the general average of the Church, we find among them all, from nearly one fourth to considerably more than one third of the pastors are bravely doing their work on small salaries, while placing their charges among the foremost in the Church.

Ten Conferences have not a single church in the column of those giving nothing, and six others have but one. The Southern German Conference, in which the pastoral support averages but $602, has only three churches, and less than one hundred members, that average less than one dollar each, while some of the great metropolitan Conferences, whose pastoral support averages about twice as high, may be found to have three fourths of their membership averaging below that figure.



ISABELLA FISHER HOSPITAL, TIEN-TSIN.



MISSION RESIDENCE, TIEN-TSIN.

MISSIONARY SOCIETY.

TIEN-TSIN, CHINA, AS A MISSION FIELD.

BY REV. W. F. WALKER, MISSIONARY.

THE city of Tien-tsin, opened finally and permanently to foreigners for trade and residence in 1860, through a treaty secured by the armed co-operation of England and France, is well located for purposes of trade. It lies at the junction of five rivers, all of which are used by the people as thoroughfares of travel and traffic: in one direction it is thus connected with the city of Peking, in another with the capital of the Province of Paoa-Ting-Fu, and in another by the great canal, with a populous and wealthy country extending to the River Yang-tzu. The junction of these streams forms a river of sufficient size to float large ocean steamers and merchant sailing vessels from the various ports of the world.

In the last twenty years the population of Tien-tsin has rapidly increased. Chinese merchants from all parts of the empire have flocked to it until it is estimated that, in a population of 350,000 souls, more than one fifth are native to the place, and though the walled city is full of thrift and life, the suburbs have far eclipsed it both in population and wealth. As a sea-port the city holds an important rank. Though lying inland, full thirty miles from the mouth of the river, three lines of steamers, two English and the third Chinese, ply regularly between it and Shanghai, and much trade is carried on with the outside world by means of sailing vessels. The "Returns of Trade," for the year 1881, show that during that year 435 vessels entered port having a tonnage of 260,000; and the imports for the last three years have averaged annually more than $32,000,000. This does not, however, represent the entire trade, as much is carried on in junks and through the medium of the great canal which does not come under the notice of the "Imperial Maritime Custom-House" officers; but these

figures are enough to show the present magnitude of the commercial relations of Tien-tsin. Though opium heads the list of imported articles, some of the chief imports are from the United States, such as sheetings, ($1,236,000 worth, in 1881,) drills, ($632,000,) woolen goods, dye-stuffs, ($428,000,) watches, ($185,000,) clocks, needles, machinery, and kerosene oil.

At the time of the negotiation of the treaty, a grant was made of a site for the residence of foreigners; this foreign settlement is some two miles down the river from the city, and is known as the "Purple Bamboo Grove," a name taken from a temple which stands near its northern limit. This town has a population of about 300 people, consisting of missionaries, merchants, and the consular force of the different nations having treaty relations with China.

The city of Tien-tsin has in the past few years naturally become the commercial capital of the Province of Chih-li, the viceroy making it his home, and manipulating the affairs of his department from here, fully nine months of every year. Near it are the chief arsenals and powder magazines of North China. It is the terminus of the telegraph line from Shanghai, the depot for the Kai-Ping coal mines, now yielding 250 tons of coal per day, with a capacity it is promised of 800 in the near future, and for many years to come. Thus, at a glance, may be seen the importance of this city, which is sure to exert an ever-widening influence for good or ill.

In the wing of war came the Gospel message. The representatives of three missionary societies entered Tien-tsin about the same time. Those of the English New Connection Methodists, the London Missionary Society, and the American Board, in 1860 and 1861. These societies have all developed in the city and at convenient out-stations an interesting and successful work, numbering as their adherents some two or three thousand souls, and the London Mission has one of the best hospitals and finest medical works to be found in China. This is under the direction of Dr. M'Kenzie, who is also physician to his Excellency, Viceroy Li, and receives from him much financial assistance for his work. The Methodist Episcopal Mission appeared for the first time on the field in 1872. Rev. G. R. Davis came from Peking to inaugurate the

enterprise. Since that time he or his successors have been able to report a steady growth of the little church here planted and the expansion of the work. These four Missions now have in the city of Tien-tsin and its suburbs six chapels opened for street preaching, and two for the quieter worship of the Sabbath. Two hospitals, the one above mentioned for men, the other for women under our own Dr. Howard, have been opened.

Tien-tsin is a splendid center for missionary work. From it missionaries can penetrate the interior more conveniently, perhaps, than from any other large city of the province. It is more available as a base of operations for our own work than even the city of Peking, since it is nearer by two days travel than that city to every out-station and circuit under our care, save one, and only a half day's journey farther from that. It is the natural financial center, since all our drafts and checks must pass through the Tien-tsin banking houses before they become available. By means of the converging rivers we may travel to nearly every point of the compass, conveying to large populations the Gospel teachings, while in our street chapels opportunity is afforded of preaching to men from most of the provinces of the Empire.

We allude here with more particularity to the hospital, a representation of which accompanies this article. More than three years ago, Dr. Leonora Howard, of our Mission, was invited to Tien-tsin to attend Lady Li, the wife of the Viceroy, who, at the time, was lying dangerously ill. The result of that visit was the restoration of the sick to health, and the opening of a dispensary for women, with Dr. Howard in charge, the current expenses of which were largely met by Lady Li. For some time this work was carried on in a temple, a large room of which had been devoted to the purpose. Last year, however, witnessed the dawn of what we hope is to be a new era. The "Isabella Fisher Hospital" was completed. On October 8, 1881, the place was formally inspected by his Excellency, Viceroy Li Hung Chang. Hon. Mr. Angell, the American Minister, delivered an address, and the representatives of the various consulates graced the occasion by their presence. On October 15, 1881, Bishop Bowman solemnly dedicated the hos-

pital to its mission of healing, and it was sent forth on its errand of mercy. The funds, amounting to $6,000, for the erection of these buildings, were the donation of Rev. J. H. Goucher, of Baltimore. The entire hospital consists of four buildings, so arranged as to form a square with a large central court. The main building fronts the great thoroughfare of travel, and presents an attractive appearance to the passer by. Through the center of this building runs a large hall, on one side of which are one large and two smaller waiting-rooms; on the other, is the dispensary, the drug-room, and a well-lighted operating room; back of this main building is the large court, on the other three sides of which are the wards for in-patients. The general ward has ample accommodation for twenty-four persons, and the eight smaller rooms can comfortably accommodate two patients each. The people, in the outset, were somewhat suspicious, but the history of the institution since its opening indicates that fear is yielding to confidence, and the past months afford great occasion for encouragement and thanksgiving. The work both here and at the temple has grown increasingly interesting and laborious. Some very critical cases have been successfully treated, and there is reason to believe that God is blessing the labors of his servants. The statistics of the year closing September 5, 1882, show that at the temple dispensary 6,123 patients, and at the Mission Hospital dispensary 16,077 patients of all kinds, received treatment. These numbers embrace some who received more than one prescription, and, therefore, the actual number of patients would not be so large as the figures above would indicate. In addition to these, Dr. Howard had, during the year, 642 patients whom she visited at their homes in the city. Some of these were the wives of officials who had been brought great distances for medical attention at the hands of the foreigner. Among these she made more than 2,000 visits. In the wards of the hospital were 57 sick during the year. Thus has God already set the seal of his approval to this great enterprise.

Exclusive of the hospital, our Mission has in Tien-tsin four other buildings; three the homes of missionaries, two of which belong to the Parent Board and one to the ladies of the W.

F. M. S., and a beautiful little brick chapel built during the autumn of 1881, and dedicated by Rev. H. H. Lowry on January 29, 1882. One of the missionary residences of the Parent Board is also represented in the frontispiece.

School work is an important element in our Mission, and there are three day schools in operation for several months of the year. Our chapel for street preaching is open five days in the week. We have a native church counting 40 with probationers and baptized children. The Sunday-school averages 45. Most of the church people are regular in attendance upon service, and contribute toward self-support. The aggregate number of Protestant Christians in Tien-tsin will scarcely exceed 400, and these among a heathen population, who know not God, of 350,000! Nothing more need be said to show the great want felt by those working here. Would that the Church at home might also feel this want, and send forth more laborers for this wondrous harvest field.

Rev. C. A. Stanley, of the American Board Mission at Tien-tsin, says, concerning the use of opium in the province: "My individual opinion is that over half the male population of the plain takes opium. The production is large and increasing, and its use extends to all classes of society. Its use is far more common among the poorer classes than on the Chihli plain. I was told that women use it quite extensively as well as men; also, by Chinese, it is estimated that near or quite eight tenths of the entire population use the drug. Small farmers have their patch of the poppy plant, and the use of the drug is surely gaining ground. This will form a formidable obstacle to mission work and success."

Bishop Burdon, of the Church Missionary Society at Hong Kong, in an article in the "Church Missionary Intelligencer," for February, 1883, puts in a strong plea for the establishment of medical missions and Christian hospitals in China, particularly on the ground (in addition to other reasons) of the ruin wrought by opium. Foreign medical skill can offer a cure to the degraded opium-smoker. For the introduction of the drug the people every-where hold the foreigner responsible, and for the most part the missionary is the only foreigner personally known to them. "No amount of explanation will take away the impression that exists on the minds of the people. The only thing to be done is to give them a practical proof of the falseness of their impression as regards the missionary by establishing hospitals in connection with our missions. There are only twelve such hospitals in China, English and American. The increase of medical missions ought to be the immediate outcome of the agitation against the traffic. . . . Our missionaries have a right to be supplied with the only practical protest they can point to against our national connection with the trade."

ATTITUDE OF THE JAPANESE TOWARD GOSPEL PREACHING.

BY REV. M. C. HARRIS.

During my residence in Japan I have had the opportunity of addressing native audiences, representing nearly all classes of the people, in many of the principal cities and towns throughout the country, on the subject of Christianity. My experience as a Gospel teacher leads me to conclude that the people generally are favorable to the preaching of the Word of God. In all my travels among and associations with the people, I have never encountered any rudeness or opposition worth speaking of. On the other hand, the audiences have listened with respectful attention and marvelous patience.

In order to travel in the interior we must first procure a "passport" from the Government through the minister or consul. Provided with this, we may travel in any part of the Empire without fear of molestation from any source. It is our custom while on these missionary itineraries, when we arrive at a place where we intend to preach, to present this passport to the native authorities, accompanied with the announcement that we desire to preach, at a given time and place, for a specified number of days. Usually this is all that is necessary. When the hour for public preaching arrives one or two policemen are to be seen in the audience. They are present, however, not as spies, but as representatives of order and to insure quiet. Usually after the first two or three services they are no longer seen, in an official capacity, as they conclude there is no danger of disturbance. It is worthy of notice that Japanese crowds are proverbially well-behaved. In the year 1879 I visited the city of Yamagata, in the north-western part of Japan, by invitation of some Japanese who were interested in Christianity. I spent one week there, preaching every night in the hotel where I had my quarters. The people came in great crowds, and filled the place outside and in. The best of order was observed at every meeting, and many of the audience afterward expressed the warmest approval of the teachings of Christ. On Sunday, at 3 P.M., in this same city, the students of the Normal School, in company with their teachers, over one hundred in

number, came out to hear me. I found them polite, intelligent, and apparently much interested. At a previous service all the judges connected with the judicial department were present, and through one of their number they formally thanked me for coming to preach to them, and expressed their sincere admiration for the sublimity of Christ's teachings. In six months after this I visited the above city again, baptizing several adults, one of them a fine young man who is a successful lawyer now in the city of Tokio. Another among them has become an efficient preacher.

While on my second visit I received an invitation from a few citizens of a neighboring town (an old castle-town) to come out and address them, and of course I consented. The next day a leading physician of the place came for us, and took the native assistant and myself to the town, where we were most elegantly entertained by a wealthy gentleman, a member of the Ken, or provincial assembly. After dinner we were conducted to the Town Hall, which had been placed at our disposal, and found it full of bright, intelligent listeners. The city officers were all present. We had a most enjoyable time. I gave them an address on the two great laws of Christianity, "Love to God and love to man." We find the Japanese naturally curious to know just what Christianity is. We can easily show this by referring them to the words of Christ, in which he sums up the whole matter in the two commandments, accompanied by his parable of the "Good Samaritan." Whenever and wherever the Japanese learn that Christianity means love—love to God and to all mankind—their doubts vanish, prejudices melt away, and admiring wonder takes hold of them. At the above town, Ten-do, there was organized in June, 1881, a church of twenty-nine persons. The native members have raised a considerable sum of money to build themselves a church.

In the province of Shinshiu I have traveled considerably, and preached in many localities. Here the attitude of the people toward Christian preaching is generally favorable. We have in this province four native churches and several outstations and preaching-places. Native and foreign evangelists have done a great deal of preaching and teaching, and in no

instance has there been manifested a mob-like spirit, but, as in most places in Japan, the people have heard the "word gladly." While passing through Inaryama, a town of some importance in the above province, I was hailed by some of the leading citizens, and pressed to stay over one night and address the people, and consented to do so. In the evening, in company with a native preacher and a helper, we were conducted to a lecture-hall belonging to a scientific association of the place, and found a large audience assembled. The native helper spoke first and introduced me in a speech of a half-hour. I followed, talking nearly an hour. The native preacher then came after me with a good sermon. I soon discovered that the people were not satisfied; and it was not long until one came and said that the audience were not "satisfied," (they had listened two hours already,) and urged me to speak again, which I did, of course. All went away at last feeling that the "Jesus religion" was not so bad as they had always understood it to be. We could have held the audience until midnight easily. One of our native helpers, Kawamura by name, who is a most effective speaker, once preached for five hours in a village in the same province. He paused occasionally for them to take a cup of tea and smoke, and at the end of five hours they urged him to "go on."

While the people generally, through the country, listen with interest and pleasure to the Gospel messenger, they do not entertain the idea of being Christians *en masse.* Yet much is accomplished by removing their prejudices, and impressing on them favorable notions of Christianity. Among these multitudes are Corneliuses and Lydias, not a few, whose hearts God's Spirit has prepared for the Gospel. These readily yield allegiance to Christ, and form the nucleus of a new Christian church. If a large number of native and foreign evangelists, measuring up to the Master's requirement "be ye wise as serpents and harmless as doves," were to travel through the country and preach the Word, they would not only be able to command large audiences of interested, intelligent hearers, but be successful in organizing here and there many bands of earnest, inquiring Christians. Alas! The laborers are few, while the harvest is great and inviting.

A JAPANESE PREACHER'S LETTER.

We present, in illustration of the article by Mr. Harris, a letter written to Rev. Julius Soper, by a promising student of our Theological School of Tokio while he was engaged in a gospel tour during vacation. Mr. Soper inserts some explanatory words in parenthesis.

NARIUMA, Aug. 11, 1882.

I am very thankful to you for your kind letter. I understand that you are very anxious of my health, just as my parent does (is.) Therefore I feel gratitude to you, just as I do to my parent. I have received your kind caution gladly. I will keep my body strongly and healthfully, and prepare myself for future work. I have one thing to write you, and I hope you will be partaker of my pleasure.

"The field is white already to harvest." People generally have no objection against Christianity, and they (now) think that the doctrine having seemed to be a curiosity to their eyes, (in the past,) was nothing but their own ignorance. The general idea of all the people (now) is that Christianity is a true religion alone, and has no rival. Some man said to my friend, "Christianity is a point toward which all truth comes together." All people acknowledge that many religions, beside Christianity, will disappear and Christianity alone will spread over (the land) and shine out more and more. Many people have inclined toward Christianity. Now, I will evince (prove to) you whether (this) is true or not.

Yesterday, when heavy rain was falling, one unknown lad came to Mr. Sugita's house at (with) bare feet, and he said to Mr. Sugita, "I came from Fugenoshita, and ask you please let the teacher who lives (is stopping) in your house go with me to our village, and let us hear Christianity." I was in another room, so Mr. Sugita came to me, and told (about) the matter. When (then) I was so glad that I went immediately to that village, two and a half miles far, without conscious regard (for) the heavy rain. When I arrived there, twenty-five persons came to hear the sermon; then I preached to them about the love of God, and they listened to the sermon willingly. After that, they asked some questions about the religion, and I spent two hours there. After this they wished to hear *second* sermon, but (the) time was too late. I said (to) them, if you wish to hear Christianity, call for me whenever you have leisure; then I will come to you. Then they said, "Please be so kind to us; surely we will call for you again."

Some men among them prepared a Jin-riki-sha for me kindly, (for my return.) While I was in the road to Nariuma, I was full of gladness, and thanked to God that he prepared many persons for me to preach (to), and that he gave me the opportunity to show the divine glory.

I wish to return to Yokohama the first part of next month, because I wish to rest from the work, and prepare my body for coming (school) term.

Yours truly, T. YAMADA.

RECENT MISSION ROOM PUBLICATIONS.*

Historical Sketches of the Foreign Missions of the Methodist Episcopal Church from the Origin of Each to the End of the Year 1880, is a pamphlet of 118 pages 8vo, prepared at the Mission Rooms. It consists of certain Sketches of the Missions, which have already appeared in the MANUAL, and other Sketches to complete the survey, making ten in all. These Sketches, for the time covered by Dr. Reid's "Missions and Missionary Society of the Methodist Episcopal Church," are with little exception but a condensed reproduction of the pages of that work. For the rest, authentic sources are used. The maps given in Dr. Reid's history are reproduced here. As the greater part of this pamphlet is printed from the plates already used in the MANUAL, the collection can be furnished at the very low price of *six cents*, which just covers the cost.

There seems to be special call for such a survey as this, which provides a brief and yet, in most cases, thorough outline of the development of our work in the different Missions. It cannot, of course, serve the purpose of the full history given in Dr. Reid's volumes. A large amount of most valuable matter is found only there; details, incidents, and descriptions; a full, life-like presentation of the work quite necessary to a just comprehension of it; the extended account of our Domestic Missions; the interesting history of the origin and development of our Missionary Society.

The Sketches are designed to stimulate an interest in the study of the History. They are a good introduction to it, and at the same time give a certain connected knowledge of our foreign mission work which every member of the Church should possess. The price is so small as to bring the collection within the reach of all, and the pastors will do much to increase interest in our mission work among the people if they will see that at least each family possesses a copy of the Sketches. Please order from the Missionary Secretaries, 805 Broadway, New York.

An *Abstract of the Report of the Missionary Society for* 1882 has been issued as a tract for general circulation. It contains Introduction, Table of Appropriations and Apportionments, Extracts from Foreign Mission Reports, General Summary of Statistics, and a Directory of Foreign Missionaries, and numbers 20 pages. It gives a very good general survey in brief of our mission work during the year. It is sent out gratuitously on application from the pastors.

Self-Support and Mission Work in the North India Mission is the title of a tract by Rev. E. W. Parker, Presiding Elder of the Rohilcund District of the North India Conference. It consists of two parts. The first is a "Correction of Errors in Dr. William Taylor's Book on Self-Supporting Missions," and is a very clear and satisfactory statement of the system and growth of our Society's work in North India, with an effectual refutation of certain erroneous statements about it. The second part is Mr. Parker's Report from the Rohilcund District for 1882, which is an admirably condensed and, at the same time, comprehensive representation of the field. Both parts taken together furnish the reader with a very clear insight into the state and work of our North India Mission. The tract (31 pages) is published by the Society; price, 10 copies for 14 cents. This is a tract just adapted to the present demands of the work.

* From unavoidable circumstances these advertisements occupy this page instead of the usual place for such matter.

PLATFORM MEETINGS—MISSIONARY COLLECTIONS IN THE NORTH-WEST.

Having noticed the successful plans for raising missionary money on Decorah District, Upper Iowa Conference, we requested Rev. J. W. Clinton, Presiding Elder, to furnish us with a synopsis of his plans, and the attendant results. The increase shown in the table of collections for the ten Conferences, being about 36 per cent., while that of the Church at large was 24 per cent. during the same period, though due also to other causes, was probably secured in considerable measure by the stimulating effects of the special form of effort here described. Had the plan of platform meetings been generally adopted throughout these Conferences, as successfully as it was in three or four districts, a far more decided effect strictly referable to this cause would have appeared.

Such a form of effort is to be regarded not by any means as a substitute for, but as an efficient aid to, the disciplinary plan. The latter indispensable system begins at the foundation and provides for the thorough and persistent culture of the individual Church on this subject. But a systematic means of adding enlightenment and stimulus to the work so reasonable as that indicated in Mr. Clinton's account, which here follows, should be gladly welcomed and generally applied:

At the Postville session of the Decorah District Conference, Nov. 16, 1880, Rev. G. W. Brindell, Rev. C. E. Hager, and the writer were appointed a committee to report plans for missionary meetings. Their report was adopted, and it has been in successful operation for three years. I subjoin the plan for 1883, which is but a reproduction of that, with dates altered:

1. That a Missionary Sermon be preached on each charge on Sabbath morning, May 13, 1883, on all stations; and on circuits the same day and on Sabbaths immediately preceding it, and collections and subscriptions taken for the support of general missionary work in our Church.

2. That Platform Missionary Meetings be held during the week following, at which laymen shall preside, and addresses shall be delivered on the subject of missions by speakers designated by the Presiding Elder of the district.

3. That at this meeting supplementary subscriptions shall be taken, and a collection lifted.

4. That lady collectors shall be appointed at this meeting, whose duty it shall be to collect the subscriptions, to secure and collect other subscriptions by a per-

sonal canvass, and report to the pastor in time for him to make up his report for the Annual Conference.

5. That the Presiding Elder shall procure subscription books, cards, tracts, etc., from our Mission Rooms, and place them in the hands of pastors in time for this work.

6. That the pastors be required to report the results of this missionary effort at our next District Conference, to be held at Cresco, August 28–30, 1883.

In order that the plan may be of service to those adopting it, or one similar, I append our plan of Platform Meetings:

Under the above instructions, in resolution No. 2, the presiding elder issues the following plan for Platform Meetings:

MONDAY, MAY 14.—New Albin, J. A. Kerr; Staceyville, S. W. Ingham; Charles City, J. B. Jones; Frankville, T. E. Fleming; Ridgeway, Wm. Ross; Volga City, W. G. Harper; Luana, H. E. Warner; Fredericksburg, N. F. Norton; Castalia, S. White.

TUESDAY, MAY 15.—Lansing, J. A. Kerr, L. N. Green; National, E. Ketchum; Gammon's, S. W. Ingham; Riceville, T. Oliver; Freeport, T. E. Fleming; Ashley, Wm. E. Ross; Elkader, W. G. Harper; Williamstown, George Elliott; Bullock's, N. F. Norton; Deerfield, C. H. Taylor; Ossian, S. White.

WEDNESDAY, MAY 16.—Ionia, C. H. Taylor; Bismarck, E. Ketchum; North M'Gregor, J. A. Kerr; Decorah, T. E. Fleming; Postville, R. K. Pierce; Cresco, O. R. Newell; Burr Oak, R. A. Miller; New Hampton, George Elliott; Brownville, Thomas Oliver; Osage, T. M. Fullerton; Windsor, B. D. Alden; New Haven, J. N. Fawcett; Monona, J. S. M'Intyre; Calmar, S. White.

THURSDAY, MAY 17.—Mitchell, A. M. M'Intosh; Floyd, S. W. Ingham; Clermont, C. M. Wheat; Hesper, R. A. Miller; Lime Springs, H. S. Church; M'Gregor, N. Jones; Morgan's, G. W. Pratt; Bleckley's, J. N. Fawcett, F. P. Cassidy; Ion, J. S. M'Intyre; Bethel, B. D. Alden; Hardin, H. E. Warner.

FRIDAY, MAY 18.—Waukon, D. M. Parker, H. E. Warner; St. Ansgar, A. M. M'Intosh; Council Hill, J. S. M'Intyre; Chester, H. S. Church; Elgin, C. M. Wheat; Clayton, J. A. Kerr.

On the appearance of this plan, in 1880, the editor of the "North-western Christian Advocate" took hold and aided with encouraging words, as follows: "The district that will put this Decorah plan, or, if possible, a better one, into operation, will be sure to shine in its reports of results. Keep the subject before the Church. A Methodist church that is not zealous in mission-work and mission-giving is far less than a Methodist church. The failure is not in 'the times,' the work, or the people, but is in that of systematic trying. We hail every effort in that heavenly direction. We ask Upper Iowa to hold Elder Clinton rigidly responsible for carrying out his plan. Furthermore, every other district in the North-west should try to excel him and his earnest workers. This western country should say the Lord's Prayer three times a day." This editor has said good words for us often. He has repeatedly published our plans, and urged other districts to emulate. In 1880, the year before working the plan, our district (a poor one, financially,) raised for missions $615 45. In

1881 we reported $1,296 80—more than double—and we have gone on increasing, and intend to do better yet. After our first year's effort the same editor had this to say: "Definite information, lucid accounts of results, and concerted action in every district in the Church, like this in Decorah District and old plans in Corning District, Iowa, would instantly bring the mission collections up to a plump million. A clear, definite plan for doing any worthy thing is a long step toward victory. Our people are liberal, and will give money when properly informed concerning the Church's connectional enterprises." These words awoke an interest in all the North-west, and the results are so astounding that I cannot refrain from furnishing them in tabulated form, taking a list of ten Conferences contiguous to Upper Iowa:

Conferences.	1880.	1882.	Increase.
Upper Iowa	$6,356	$8,540	$2,184
Iowa	6,027	6,579	552
Des Moines	5,783	8,569	2,786
North-west Iowa	779	1,265	486
Minnesota	3,694	5,379	1,685
West Wisconsin	2,547	3,236	689
Wisconsin	4,174	5,333	1,159
Rock River	12,161	21,099	8,938
Central Illinois	9,040	11,621	2,581
Illinois	14,580	17,016	2,436
Totals	$65,141	$88,637	$23,496

I doubt whether any ten Conferences in the Connection, all lying together, can show as healthy and rapid an increase as the above. At the rate we were going, this $23,496 would not have been in the treasury as an increase in 1882. The results have only commenced to appear. The seed sown has only begun to yield its fruitage. Corning District, in the Des Moines Conference, under the leadership of Rev. W. T. Smith, P. E., really took the lead in Iowa as early as 1879; but I think Decorah District was the first to issue a definite plan and carry it out.

OUR HIGH GRADE MISSION SCHOOLS.

We continue here notices of these schools such as have appeared in the two preceding numbers of the Manual.

Martin Mission Institute, Frankfurt-am-Main, Germany.—The germ of this theological school of our Germany and Switzerland Mission is found in the class of three students for the ministry, gathered by Rev. L. Nippert, at Bremen, in 1857. A "Biblical Institute" was organized March 8, 1858, of which Ludwig S. Jacoby, D.D., then Superintendent of the Mission, was made Director. Occupying at first a room in the "Tract Haus," a building was the next year erected for the school in Bremen. It continued here for ten years

under Dr. Jacoby, who was assisted in the instruction from time to time by Rev. Messrs. C. H. Doering, W. Schwarz, C. Riemenschneider, F. Paulus, Dr. W. Warren, and Dr. J. F. Hurst. The latter named (now Bishop Hurst) replaced Dr. Warren, who returned to the United States, as theological professor, in 1866.

In 1868 the Institute was removed to Frankfurt-am-Main, which was judged to be the probable future central point of our work in Germany. and here a building was erected for it from the fund of $25,000, generously provided, in 1866, as a Methodist centennial gift, by John T. Martin, of Brooklyn. The building, occupying a fine, sightly location on the Roderburg, has twenty-six rooms besides the apartments necessary for the conduct of the house and the school. It was dedicated in January, 1869. Rev. L. Nippert was, on this removal, made Director, which position he still holds, Dr. Hurst and Rev. F. Paulus continuing as instructors. Rev. A. Sultzberger replaced Dr. Hurst as theological professor on return of the latter to the United States in 1871, and the instruction is now given entirely by him and the Director.

Nearly all expenses of the Institute, except the salaries of the two instructors, are met by contributions in Germany. Some of the students are aided from the "Education Fund," raised in the Conference, and from other home sources, Rev. J. F. Goucher has established a fund in aid, yielding $300 yearly, one third of which is applied to augment the library. Over one hundred students who have been subsequently members of the Germany and Switzerland Conference, or have, in a few instances, transferred their labors to the United States. have received education in this institution. A number of circuits in the neighborhood of Frankfurt have been established or expanded through the Sabbath labors of the students.

English is taught in the Institute along with Hebrew, Greek, and Latin, and there are regular courses in dogmatics, homiletics, and Church history, besides some other branches. The last examination showed thorough instruction in thirteen different studies. Three Armenian students have been recently admitted.

Attendance.—1882, 16.

Calendar.—School year begins Sept. 1, and closes June 15.

Theological and Boys' High School, Sistof, Bulgaria.—Established in Tirnova in the spring of 1881, where it continued till the close of the past year, when it was deemed best to remove it to Sistof. It was re-opened there January 10, 1883. Hitherto the course of instruction has been mainly directed to preparing workers for the Mission, but it will in future aim to accomplish not only this, but also the preparation of young men for entering Robert College, embracing likewise a course corresponding nearly to that of our "High Schools" in America. In the theological department the school year has been so divided as to give the students a three months' vacation in the fall, beginning with October. This has afforded them an opportunity to work as colporteurs during the season most favorable for selling books; and poor students can also do something for their own support. The experiment has thus far worked satisfactorily.

Another building is needed for the school for boarding purposes. It is very popular in this community, and in the primary department there are over twenty-five scholars, boys and girls, from the wealthier class. The instructors are Rev. A. R. Jones, Principal, and Rev. J. D. Economoff. Others will be engaged the

present year. The course includes theology and the Scriptures, the higher branches in English, and the common branches in the vernacular. The charges are 240 francs a year, one half invariably to be paid by the student. Some pay their expenses in full.

Attendance.—1882, 13.

Calendar.—Theological department, three months' vacation: October, November, December. Academic department, three terms, beginning Sept. 1, Jan. 1, and April 1, with summer vacation of two to three months.

"There is no doubt," remarks the superintendent in his last report, "about our having plenty of pupils in our schools as soon as we can care for them. The schools of the other Mission (the American Board) are crowded with pupils, many of whom are self-supporting."

GIRLS' BOARDING SCHOOL, LOFTCHA, BULGARIA.—First opened in Troian, a large village among the Balkans, in December, 1880; the next year removed to Loftcha on account of hinderances to the purchase of suitable property in Troian. From October, 1881, to July, 1882, the school was carried on in very inconvenient rented quarters. In the meantime, notwithstanding determined priestly opposition, a site was secured, and a convenient school building erected, which was occupied by the school Nov. 1, 1882. The building is constructed of brick, 36 by 54 feet, two stories high, besides a basement half above ground, and a large dormitory in the attic. It will accommodate 25 to 30 boarding pupils, two teachers, and a missionary's family. The building is very pleasantly situated on a hill-side, overlooking the city and surrounding country, and has ample grounds.

The course of study, extended over four or five years, includes the common branches in the vernacular, instructions in Scripture history and doctrine, evidences of Christianity, mental and moral philosophy, algebra, the natural sciences, a thorough course in English, and needle-work.

The work of the school is at present conducted by Rev. D. C. Challis, superintendent of the Mission, assisted by a Bulgarian young lady, a graduate of the Samakoff school of the American Board. The school will probably soon be turned over to the Woman's Foreign Missionary Society, who will furnish the teachers, as it has hitherto furnished the means, for carrying on the boarding department.

Charges, 200 francs per year; but thus far only two pupils have been supported independently of the Mission. The Samakoff school is, aside from the support of the missionary teachers, now nearly self-sustaining, and we hope eventually to make ours pay the larger share of running expenses. The Bulgarian schools are doing well, but it will be some years before they will be able to offer the advantages afforded by ours.

Attendance.—1881, 12; 1882, 13.

Calendar.—Three terms, beginning Sept. 1, Jan. 1, April 1, with vacations at Christmas and Easter, and two to three months in the summer.

THE METHODIST MISSION SEMINARY, TOKIO, JAPAN.—This Seminary was established at Yokohama in the year 1879. Candidates for the ministry in our Japan Mission, after preliminary education at Hirosaki and elsewhere, had been sent to the United States to complete their course of academic and theological education. The need of a seminary to supply this full training in Japan had

been for some years felt by the Mission. It was, moreover, deemed important that the Mission should have a school of high grade under its direction for the instruction of other pupils who desired a full course in English. The Seminary serves both these purposes.

An appropriation of $5,000 was made for the erection of a suitable building, and in it the institution was opened October 1, 1879, by Rev. M. S. Vail, who had been sent out especially to take charge of it. Other members of the Mission were engaged in the regular work of instruction, and lecturers have been employed on different topics. The school opened with 20 pupils, increasing to 26, with 9 in theology, before the Mission report for 1880 was rendered. In the first year of the school's history Rev. J. F. Goucher generously gave it an endowment of $10,000, the interest of which was to be spent, three fourths in scholarships, ($50 a year being sufficient for each,) and one fourth in adding to the library.

The institution entered upon a new epoch in 1882. Mr. Goucher proposed to the Board, in January of that year, in view of the organization under the auspices of our Mission of an *Anglo-Japanese University* at Tokio, to give $5,000 toward the purchase of a proper site for the buildings, $800 a year for five years toward the salary of an American professor, and $400 yearly for five years toward the salary of a Japanese professor. Prof. Tsuda, one of the early converts of our Mission, had an agricultural school at Tokio which was to be united with the proposed university. Measures were taken by the Society, concurrently with the Mission, to consummate this arrangement. The principal seminary building at Yokohama was sold to the Woman's Foreign Missionary Society for school purposes, and the Seminary was formally removed to Tokio at the annual meeting of the Mission in July.

Tokio, besides being the political capital, is the educational center of the country, and has therefore special advantages for such an institution as our Mission proposes to develop. The purchase of a very desirable site for buildings, near the imperial residence, embracing 25 acres, and constituting a former "Model Farm" established by the government, has recently been purchased. The dormitory building has been transferred to this ground from Yokohama, and other suitable buildings will be erected when the means shall be obtained. A full university organization, which will include Preparatory, Collegiate, Theological, and Agricultural Departments, is in process of completion. Meanwhile, the Seminary has been combined with the former "Tokio English School" of our Mission, and rented buildings have been occupied accommodating 60 boarders. The plan of academic study occupies six years. It includes instruction in Chinese as well as in English. The theological course covers four years. During the past three years over twenty branches have been taught in the Seminary, There is a charge of 80 *sen* per month for tuition, with entrance fee of 1 *yen*, and 25 *sen* per month for book rent. Board is 3 *yen* per month. The pupils of the "Tokio English School" have mostly paid their own way. Yet many students in the Seminary who give promise of usefulness in the cause of the Mission are unable to support themselves through the course of study, and the scholarships are a great boon. The Missionary Society of Albion College, Michigan, has founded a scholarship. The late Mrs. Eleanor Trafton and others have provided books for the nucleus of a library.

The present faculty consists of Rev. Milton S. Vail, President; Rev. Julius

Soper, Rev. James Blackledge, Rev. Charles Bishop, Miss Jennie S. Vail, and four native teachers.

Attendance.—1880, 40; 1881, 60; 1882, 65 at Yokohama; at Tokio, 121, (10 in theological department.)

Calendar.—Two terms: Sept. 15 to Jan. 31; Feb. 1 to July 10; with short vacations at Christmas and Easter.

There is need of additional teachers to conduct fully the courses of study arranged, and a medical department of the University, with competent instructor at the head, is regarded as a pressing want yet unprovided for.

Mission Home, Tokio, Japan.—This institution of the Woman's Foreign Missionary Society is known in Tokio as the *Kaigon Jogakko.* It was founded in 1874 by Miss Dora Schoonmaker. In 1879 the school property, consisting of a spacious lot of ground and two good buildings, was valued at $8,000. The number of pupils at that time was 38, who, together with several day pupils, were regularly instructed in Japanese, the Chinese classics, and English. From the opening of the school in 1874 to 1879 there had been about 130 different pupils under instruction, and during this time there were added to the Church thirty converts, who traced their conversion either directly or indirectly to the school. In November, 1879, a fearful fire swept down into the foreign concession, and completely destroyed the two beautiful school-buildings, with every thing they contained, the inmates escaping with their lives only; but the three ladies in charge at the time, through the influence of Hon. Judge Bingham, American Minister to Japan, soon succeeded in renting a house outside of the concession, and one month after the fire their pupils were gathered around them once more, and school was in working order. The rented quarters, however, were much too small, and the ladies of the Society at home soon secured funds for a new building, which was begun the following summer. The present Home is commodious and substantial, better adapted in every way to the needs of the work than the original buildings. The ladies in charge at present are Miss M. A. Spencer, Miss M. J. Holbrook, Mrs. C. Van Petten, and Miss Anna P. Atkinson.

The school has two departments—Japanese and English. The course of study in the former embraces the Japanese and Chinese classics, mathematics, and the sciences, as taught in the highest grade of the Government school for girls, while the curriculum of the English department includes nearly all the studies taught in a seminary for young ladies in America. The pupils, nearly all of whom reside in the school building, are regularly instructed in needle-work and Japanese etiquette; and all are required to assist in the care of the house. The school-rooms are furnished with excellent maps, charts, etc., and the nucleus of a laboratory has been collected. More than twenty of the present pupils are members of the Church in full connection, and there are now eighteen candidates for baptism under special instruction. Several Sunday-schools and two meetings for women are carried on in connection with the school, the older pupils rendering most efficient service in them as assistants.

The pupils are mostly of humble origin, and are supported on scholarships. A few of those supported, however, are from good families of higher rank, who have become impoverished by political changes in the Empire. The number of paying scholars is constantly increasing. The price of board and tuition is *three yen and fifty sen* per month, or about a dollar and a half of American money.

Five native teachers are employed in the Japanese department, at an average salary of twelve *yen* per month.

Attendance.—1879, 28; 1880, 32; 1881, 70.

Calendar.—School year begins Sept. 1, and closes June 15.

COBLEIGH SEMINARY, NAGASAKI, JAPAN.—This institution is one of the results of the charity and liberality of Mrs. N. E. Cobleigh, widow of the lamented Dr. Cobleigh, of the Holston Conference, and many other friends in all parts of the United States and Canada.[1] The building was erected in the early part of 1881 under the supervision of Rev. C. S. Long, A.M. It is a firmly built two story building, 40 by 50 feet, containing one large school-room, two recitation rooms, and nine rooms in the second story, with accommodations for 27 boarders. These rooms were all furnished in Japanese style by the tuition fees of the first year. The school-room is supplied with desks and chairs of foreign style. The school is also indebted to a friend for a fine large bell and two nice chandeliers. The building was completed the 20th day of October, 1881, and on the same day Mr. Long commenced the first session with only six students present. This number increased constantly during the term, and at its close in June, 1882, there was an enrollment of forty-five pupils, and a daily attendance of twenty. The second term commenced August 1, with twenty pupils, and has increased to over fifty, ten of whom are boarders. Advertising in the native papers has helped to increase the number of students. The pupils are mostly from the better classes of society, and the school is rapidly gaining in favor among the most influential men of the community. Special attention is given to the moral training of students. Six conversions have occurred during the year. One hour is devoted daily to a thorough drilling of all the students in the New Testament. Frequent lectures on moral and historic subjects are delivered, and every effort is made to develop a reverence for God and a special regard for Christianity. A students' prayer-meeting has been organized, conducted entirely by students, and is well attended. A large number of the students attend Sunday-school and preaching, and the number is constantly increasing. Every student in school has purchased a New Testament, (the Old Testament is not yet translated,) which is one of the books in the course of study. A thorough course of instruction is given in English, Chinese, and Japanese, and students are prepared for entering the best college in the country. A primary course in theology has also been arranged, and six students are pursuing it.

The terms are fifty cents per month for day scholars, and four dollars for boarders. These fees pay for all the native help employed, and the running expenses of the school.

The Seminary has been under the supervision of Rev. W. C. Kitchin since last October. Mrs. Kitchin teaches music. Rev. C. S. Long has charge of the theological department, and also delivers lectures.

Attendance.—1882, 50.

Calendar.—First term, second Monday in January to last Wednesday in June. Second term, first Monday in August to Christmas.

GIRLS' SCHOOL, NAGASAKI, JAPAN.—The Parent Board had occupied Nagasaki as early as 1873, though the work was maintained for some years with but a small missionary force. The aid of the Woman's Foreign Missionary Society in opening a boarding-school for girls was heartily welcomed. Miss Elizabeth

[1] See "Methodist Advocate," Nov. 30, 1881, article "Cobleigh Seminary," by Rev. C. S. Long.

Russell and Miss Jennie Gheer began this work Dec. 2, 1879. They reported in May, 1880, thirteen pupils. It became at once apparent that the great work to be accomplished was the training of young women as teachers, since there was evident opportunity for opening schools throughout the country if suitable teachers could be provided for them. It was accordingly determined to establish a Normal School, with preparatory department attached, and the Woman's Foreign Missionary Society appropriated, in May, 1880, $6,600 for the erection of a suitable building for a Home and school.

The erection of the building progressed slowly, but it was completed and dedicated May 29, on which occasion Rev. Joseph Cook was present and delivered the principal address. The building occupies a magnificent site in a city very picturesquely situated with its surrounding hills. It is a plain, substantial structure, including two large school-rooms, two class-rooms, sewing-room, weaving-room, chapel, reading-room, and museum; four rooms for two missionaries, and accommodations for about seventy-five boarders and forty day scholars. By the fall term the number of pupils had increased to fifty-five. Some of the scholars come from distant provinces, and are of very promising character. A large number of scholarships are provided, but many of the girls pay their own way. The better classes of society are well represented, and the enterprise has been regarded as a marked success in a region where the traditional prejudice against Christian schools has been so strong. The native name given to the school is *Kawatsec Sui Jo Gokko*, or "Fountain of Living Waters."

The course of study has been newly arranged for the normal department, but in general it is modeled partly after the normal school at Tokio, and has an English course added. The preparatory department includes the branches in Japanese and Chinese of the lower and medium grade schools of Japan. The ladies have secured, as an assistant teacher in the normal department, a competent Japanese, a graduate of one of the government normal schools.

Very earnest effort is used to connect religious instruction with the work of the school both on the Sabbath and through the week. Seven of the pupils became candidates for baptism last year.

Attendance.—1880, 13; 1881, 20; 1882, 55.

Calendar.—School year begins Sept. 1, and closes June 15.

Caroline Wright Seminary, Hakodati, Japan.—The work of the Woman's Foreign Missionary Society in Hakodati began early in 1879, when Miss M. A. Priest arrived there and opened a school for girls. She had gathered eleven pupils into her school, and had hopes of greater success when, on Dec. 6, the school building, as well as our Mission church, was destroyed by a fire which devastated two thirds of the city. Miss Priest, nevertheless, maintained her work of instruction in less convenient quarters, till failing health compelled her to return home. Her place was supplied in 1880 by Miss Kate Woodworth, who was re-enforced in 1881 by Miss Minnie Hampton.

The need of buildings for the school was promptly recognized by the Society at home, and at the annual meeting, in May, 1880, $5,000 was appropriated for this purpose. Meanwhile, Mrs. Gov. Wright had taken a deep interest in the enterprise, and, through a sale of articles of her own needlework, contributed $1,800 to erect a building for the school purposes of the institution, which, therefore, bears her name. The appropriation went for purchase of

the land and construction of the "Home," which is adjacent to the school building, all being near the mission residences of the Parent Board. The two buildings having been completed, were dedicated Feb. 1, 1882. The occasion brought together some of the chief men of the city, the superintendent and teachers of the government normal schools, and ladies of rank in society. The buildings are constructed of wood of two stories, and are somewhat ornamental in appearance. The school building has possible accommodation for from 20 to 25 boarding pupils.

To the instruction of the two ladies is added that of a teacher in Chinese and Japanese, and of a translator and Bible teacher. There is, besides, a matron. The morning hours are devoted to Japanese studies, the afternoon to English. Miss Hampton teaches music. Bible classes are maintained two evenings in the week. The pupils as yet received are from among the poor, and need the support of the scholarships which are provided. This is a very difficult field for gathering girls into a Christian school, and the attendance is yet small.

Attendance.—1882, 10.

Calendar.—School year begins Sept. 1, and closes June 15.

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" " A Telescopic View of Fourteen Thousand Miles and Three Months of Travel. I. [Germany Mission.] Bishop Foster.
" " Bulgaria Annual Meeting. Rev. S. Thomoff.
" 25. A Telescopic View of Fourteen Thousand Miles of Travel. II. [Bulgaria Mission.] Bishop Foster.
" " An Amiable Growl. [Needs of Colorado as a Mission Field.] Earl Cranston, D.D.
" " Rev. Joseph Cook's Lecture. Advanced Thought in German Theology.
" " Our Work in Mexico.
" " Our Latest News from India.
Feb. 8. The French in Madagascar. (Ed.)
" " Telescopic View of Fourteen Thousand Miles and Three Months of Travel. III. [Bulgaria and Turkey.] Bishop R. S. Foster.
" " The Vanguards of Christian Missions. Rev. Joseph Cook. [Prelude.]
" " The Utah Educational Work. Mrs. Mary Haven Thirkield.
" 15. Three Stages of Methodism in Germany and Switzerland. Bishop John F. Hurst.
" " South India Conference. (Appointments.) D. O. Fox.
" " Mexico Mission Annual Meeting. (Appointments.)
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" " The Confessions of Dr. Christlieb a Justification of our German Mission. Bishop John F. Hurst.
" " Advanced Thought in Italy and Greece. Rev. Joseph Cook.
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" 20. The Modern Egyptians. (*Wesleyan Methodist Magazine.*)
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" " Letter from Miss Dr. Sparr, of Foochow.
" 27. Nagasaki. [The Girls' School.]
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" " The Utah Educational Work. M. H. T.
" 17. A Missionary Creed. From the *Baptist Missionary Magazine.*
" 24. The Missionary Report for 1882. (Ed.)
" " Missions in India. Rev. J. M. Reid, LL.D.

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Jan. 20. Christian Literature for India. Rev. T. Craven.
" " From India. W. F. C. May Smith.
" 27. Mission Work and the Press. Rev. T. Craven.
" " The Work in India. (Ed.)
Feb. 3. Schools, Sunday-schools, Zenanas, and Christian Literature in India. Rev. T. Craven.
" " Needs of the Native Church. (From the *Bombay Guardian.*
" 24. Fourth Annual Conference of the South American Evangelical Association.
" " The Telugu Mission. Rev. C. B. Ward.
" " Pernambuco, Brazil. Rev. W. T. Robinson.

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" " Conscience in a Heathen.

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" " How the Children Play in Japan. (Selected.)
" 15. Montana as a Sanitarium. Rev. S. E. Winger.
" " Utah Educational Work. M. H. T.
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" " Foochow Conference Love-feast Speeches.
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" " A Word about Ichang. (Ed.)
" 25. Shall we have a new Spanish Version of the Scriptures? (Ed.)
" " "The Light of Asia." [List of Good and Bad Deeds.]
" " Death of Rev. Titus Coan, D.D. (Ed.)
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" " Chinese Traits. (Selected.)
" 8. Heroism and the Moravians. G. Draper, D.D.
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" " Letter from Miss Sharp.
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" " A Sociable in Japan. (Selected.)
" 22. Dr. William Taylor's Book on Self-Supporting Missions. Rev. E. W. Parker.
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" 24. Missionary Collections. W. F. Mallalieu, D.D.
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" " Utah Educational Work.
" 14. Better Days in Germany. Gideon Draper, D.D.
" 21. Calcutta Missionary Conference. Rev. James Mudge.
" 28. Our Great Work in the South. (Ed.)

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" 24. Taylor's Work in South America. J. H. Bayliss, D.D.
" " A Wesleyan Opportunity. [Education in the South.] (Ed.)
" 31. The Press in India. Rev. Thomas Craven.
Feb. 14. The Mormon Problem.
" " Utah Educational Work.
" 21. William Taylor's "Purely Secular Schools." George B. Nind.
" " Missions in India. Rev. J. M. Reid, LL.D.
" " Dr. William Taylor's Book. Rev. E. W. Parker.
" " Pray for South America. Rev. T. B. Wood.
" 28. South American Evangelical Association.
" " The Missionary Report for 1882. (Ed.)
" " Tidings of Christian Work in Germany. Rev. C. Weiss.
" " Letter from L. N. Wheeler, D.D. [On the Yangtse Kiang.]
" " An Open Letter. [Woman's Home Mission Work. Mrs. E. E. Marcy.

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" 10. Christian Work in Italy. Mary L. Ninde.

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" 17. New-Year's in Japan. Rev. Lee W. Squier.
" 31. Notes of Mission Work in New Orleans.
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" 21. A Japanese Student on Japan. Izumi Nasu.
" " Advanced Thought in Italy and Greece. Rev. Joseph Cook.
" 28. Missionary Society's Report for 1882. (Ed.)
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" 8. History of the Development of Mission Work among the Heathen. II. (Dr. Warneck, in "Herzog's Encyclopedia.")
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" " Bishop Foster on the Religious Condition of Germany. (Ed.)
" 15. A Missionary Tour on the Yangtse. Rev. C. F. Kupfer.
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" " Correspondence from Germany. Rev. H. Nuelsen.
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" " Some Sketches of Life among the Mormons. III. J. C. Groth.

Jan. 29. Correspondence from Germany. Rev. H. Nuelsen.
" " Some Sketches of Life among the Mormons. IV. J. C. Groth.
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" " Some Sketches of Life among the Mormons. V. J. C. Groth.
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" 12. Correspondence from Germany. Rev. H. Nuelsen.
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" 19. Joseph Cook on "The German State Church and its Theology." Rev. J. J. Messmer.
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" " Some Sketches of Life among the Mormons. VII.
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" 26. Joseph Cook on the State Church and Theology of Germany. Rev. J. I. Messmer.
" " William Gottlieb Schauffler, Missionary to the Turks. (From the *New York Observer*.)
" " Sketches of Life among the Mormons. VIII. J. C. Groth.

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" " What Mormonism is. II. (O. J. Hollister, in *Chicago Inter-Ocean*.]
" 20. The Bible in Japan.
" " What Mormonism is. III. [O. J. Hollister, in *Chicago Inter-Ocean*.]
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" 17. "It will not Down." [The Caste Question.] (Ed.)
" " Race Distinctions. [Ed.]

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" 10. Foochow Conference Love-Feast Speeches. Rev. F. Ohlinger.
" 17. The Color Line. Daniel Curry, D.D., (in *Western Christian Advocate*.)
" 24. A View of the Color Line. D. H. Wheeler, LL.D.
" " The Mexican Central Railroad.
" 31. "Take Away the Accursed Thing from Among You." [The Color Line.] (Selected.)
" " Missionary Progress in India. [Statistics at late Decennial Conference.]
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" 14. Another View of the Color Line. Rev. J. W. Jackson.
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" " Our Mission Fields. [Society's Report for 1882.] (Ed.)
" " Pray for South America. Rev. T. B. Wood.
" " Advanced Thought in Italy and Greece. Rev. Joseph Cook.
" 28. Tidings of Christian Work in Germany. Rev. C. Weiss.

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" 9. Itinerating in North Japan. Rev. L. W. Squier.
" " Reception of the Seminary Quartet and La Teche Children.
" " Public Schools in Mississippi.
" 18. Missionary Money.
" " Home Work Needed. [The Color Line.] (Ed.)
Feb. 8. The Alabama Leprosy. Rev. L. M. Haygood.
" " The "Color Line" again. Rev. D. W. Hays.
" " Statistics of Trade with Mexico. (Selected.)
" 15. The Utah Educational Work. Rev. T. C. Iliff.
" 22. Is it Christ, Color Line, or Caste? Rev. J. M. Shumpert.

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Jan. 3. The Mission Board.
" 24. From Japan. R. S. Maclay, D.D.

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Jan. Our Montana Letter. Rev. George Comfort.
" A Scandinavian's View of Mormonism.
Feb. Utah—Various Missions.
" Montana Letter. Rev. George Comfort.
" The Work at Tovelle. Rev. George E. Jayne.
" Mormonism Exposed.
" "Ye shall know them by their fruits." [Infidelity and Evangelical Faith in Utah.]

MONTANA CHRISTIAN ADVOCATE.

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Nov. Proceedings of the Montana Mission Conference.
" Report of Committee on State of Affairs.
Dec. Itinerating in Montana. Rev. F. A. Riggin.
" The Bible in India. Jacob Chamberlain, D.D.
1883.
Jan. Itinerating in Montana. Rev. F. A. Riggin.
" Resolutions passed by the Mission Conference.
Feb. Itinerating in Montana. Rev. F. A. Riggin.

The Monthly Missionary's Letter.—Pastors are urgently requested to furnish the Secretaries with the address of the superintendent of each Sunday-school on their charge having a missionary organization, in order that the Monthly Missionary's Letter may be sent to them. This is especially necessary where pastors who may have been themselves receiving these letters remove from the charge. The permanent address of the superintendent is wanted.

SUNDAY-SCHOOL UNION.

INDIA.

At its meeting in June last the Board made a grant of five hundred dollars to the Publishing Committee at Lucknow for Sunday-school work in India. In acknowledging the receipt of this grant the Rev. J. H. Messmore writes as follows, under date of November 14, 1882:

Please present the thanks of our Publishing Committee to your Society for their timely aid to this the most rapidly increasing and most promising department of our work. In no department of our Church work here in India is half so much needed as in our Sunday-schools, and a little assistance here is more appreciably felt, as it is more widely diffused, than in other departments. Your grant will assist us in furnishing tickets and picture cards to more than ten thousand non-Christian Sunday-school children, whose presence in Sunday-schools could hardly be secured without something of this sort. We are now issuing more than five thousand illustrated four-page Sunday-school papers every week, and the demand is increasing. We hope to be able next year to show you such a growth in the needs of our work as shall prompt you to yet greater liberality in our behalf.

GERMANY.

The Rev. C. H. Doering, D.D., writes from Bremen, January 26, 1883, as follows:

Our Conference statistics of 1882 report: Number of schools, 384; number of teachers, 1,602; number of scholars, 19,640; number of books in libraries, 13,228; an increase over 1881 of 4 schools, 106 teachers, 281 children, and 1,303 books.

For the support of our Sunday-schools we have received from the Board of the Sunday-School Union, $500, or 2,113.30 marks; from Conference collections 275.60 marks; total, 2388.90 marks.

From this amount 44 schools, which previously had none, were each supplied with a Sunday-school library.

For the benefit of our teachers we print also a monthly magazine, an edition of about 1,700 copies, explaining the Sunday-school lessons. The Sunday-schools are also supplied with the Sunday-school tickets. To provide for all this our expenditures have exceeded our receipts about 817 marks, nearly $200.

Many of our Sunday-schools are yet without a library. The largest and oldest ones we have supplied first; the others we shall supply as soon as more means are at our command.

The American Bible Society granted, for the benefit of our Sunday-schools, 300 Bibles and 600 Testaments.

We also publish, for the benefit of the children of our Sunday-school a weekly paper, the *Kinderfreund*, an edition of about 13,000.

You see, we try all we can for our Sunday-schools, and our labors therein have not been in vain. Many children of our Sunday-schools have been brought to the Lord and converted. Many of those of former years are now themselves teachers in our Sunday-schools, and members of the Church.

The Conference of Germany and Switzerland, at its session in June, 1882, in Frankfort-on-the-Main, appointed the Rev. H. Nuelson to write on the subject of the Sunday-schools under its care. We have accordingly received from him a letter dated Karlsruhe, Feb. 20, 1883, from which we make the following extract:

It is a remarkable fact that our schools and scholars have been steadily increasing from 1856, the year of the organization of our Conference, when we began with fifteen schools and eleven hundred scholars. This increase has been going on, while thousands of Sunday-schools have also at the same time been founded by the State Church, and a good many of them for opposition's sake—yes, for the outspoken purpose to kill ours. And speaking about opposition, we still have hard work almost throughout South Germany, but especially in Wurtemburg. You could not imagine in America how this is carried on at some places. The parson of the State Church, for example, goes from house to house warning the parents not to send their children to the Methodist Sunday-schools, threatening them that he would not confirm their children if they let them go there. The week-day school teachers warn their children in school, and those of their scholars who in spite of this come to our schools are burdened with more tasks and punished for negligence where others go free, bothering them in every possible way. Such kind of doing is more common, however, in smaller villages than in cities. But, after all this opposition, the work is going on. Sometimes the children are, in such a way as mentioned, frightened from school, and we feel their loss. Often a school has been diminished more than half its number. After a while, though, the same schools have been filled with the same children again. The Sunday-schools have a great attraction for them. The kindness and love of the teachers, the good books and fine pictures, and moreover the enchanting songs and melodies that are used, draw the children. They can't keep away. God bless the Sunday-schools! On most of the appointments of the Wurtemburg District where we have schools the number of children has increased since New Year.

We have a monthly pamphlet called *Das Sonntagsschul Magazin*. It is very ably edited by two members of our Conference, Messrs. Y. Breiter

and G. Hauser—the latter, though, having left for the United States last summer. The pamphlet is contemplated for teachers, and contains the general lessons and other useful matter. It counts at present 1,410 subscribers. Our *Kinderfreund* is the paper for the children, edited weekly, and has 11,871 subscribers.

NORWAY.

The Rev. J. H. Johnson sends us a letter dated Christiania, September 21, 1882, giving an account of our Sunday-school work in that country. He says:

Permit me to make a short statement about our Sunday-school work here in Norway. In no other department of our Mission work here have we had such apparent success as in the Sunday-school work. We have had an increase of 759 children during the year; the spiritual and moral influence of our work cannot be told; God knows.

As I told you when I last wrote you of our Sunday-school work, that the children who came to our schools are children of poor parents, and we have often to help them with clothes, books, and papers; but we feel thankful to God for being permitted to do this kind of work—a work which the blessed Redeemer is making more and more fruitful as the work advances. Winter is coming upon us, and we must prepare to carry on the work. The superintendent of our school in First Church here in Christiania told me this week that last Sunday he had five hundred in his school, and in a month he expected a hundred children more, and that means, my dear brother, more work, more money, but also more salvation; thank God!

SOUTH AMERICA.

The Rev. T. B. Wood, Superintendent of our South American Mission, has written for us the following account of Sunday-school work in that interesting field:

Our South America Mission has made a grand beginning in the matter of Sunday-school work. The old English charge at Buenos Ayres has had a flourishing Sunday-school connected with it all through its history. When the Spanish preaching became possible, and was commenced by Brother John F. Thomson in Buenos Ayres, Sunday-school work in that language immediately followed. The Sunday-schools in the Mission now number sixteen, of which only three are conducted in English, and the rest in Spanish. The number of members in these schools is over 800, corresponding with a membership of about 500 in the churches of the Mission.

Pioneering by Sunday-Schools.

The Sunday-school work has not merely *followed* the extension of the preaching, but has preceded it in some places. Thus, before the regular

work was opened in Montevideo a Spanish Sunday-school had been carried on for some time by Brother A. M. Milne. More recently it has been found possible to multiply Sunday-schools faster than preaching-places, so that preaching places have grown up out of Sunday-schools oftener than the latter out of the former, and Sunday-school pioneering has become one of the regular lines of operation in the Mission.

Several facts lead to this:

1. Fanatical hostility is provoked to a less degree by a Sunday school than by preaching.

2. Where the prejudices of a family are disarmed through the fondness of the children for the Sunday-school, it is more difficult for priestcraft to retain its hold on that family than where the work begins by the conversion of the head of the house.

3. The zeal of the converts to bring in their friends and neighbors finds wider scope in the Sunday-school work than in the preaching, because (1) larger numbers of persons can actively engage in it, and (2) those of humbler talents and attainments can do successful work therein.

Thus it happens that small but telling Sunday-schools are pioneering the work at points where the preaching cannot yet be established.

The Methods Employed.

These vary according to circumstances. In the oldest schools the organization is quite complete, and things are carried on about as in the United States. In others, much simpler methods are used. Sometimes two workers carry on a school with joint responsibility, availing themselves of such aid as can be had. Those who have shown a special talent for directing and instructing are kept very busy, attending schools at different points in the same day. At each point there are those who help there only, but some help at two or more places, while a few work from the forenoon till night, every Sunday, in this way. The name of Antonio Guelfi should be mentioned here as that of a future prominent Sunday-school worker.

Sunday-School Requisites.

The English schools have supplied themselves from England and New York, as their means allowed.

The Spanish schools have been far less adequately furnished. Testaments and Bibles have been obtained through the American Bible Society. Hymn books have been printed in the Mission, with local resources entirely. Tracts have been made use of instead of Sunday-school periodical literature. These, together with the weekly organ of the Mission, *El Evangelista*, have been the only helps obtainable. Library books could not be had for want of funds to buy them. Moreover, the supply of suitable books in Spanish is so meager as to be comparatively no supply at all. Minor requisites have been obtained in very limited quantities from Spain, England, New York, and Mexico. The standard hymn book of this Mission is made up of hymns that have been found useful in Spain,

with translations of our best English hymns, and many original hymns composed in the Mission, chiefly by the late Superintendent, Dr. H. G. Jackson. Our common choral music is new in those countries, and thus the Sunday-school singing has a charm for those people far greater than in lands where such singing is common.

The Evangelista.

Our religious periodical, *El Evangelista*, has an important relation to the Sunday-school work. Being a weekly it publishes the current lessons, and its editorial management keeps ever in view the wants of the family, the school, and the humble, uninstructed teacher, surrounded by ignorance, bigotry, and hostility.

Special Public Occasions.

The Sunday-school work has given rise to two sorts of public occasions that have proven of great importance, the picnics and the anniversaries. These, taking place in the midst of a hostile community, have a significance that is unknown to those in the United States. The fact that our Church picnics, in Montevideo and Buenos Ayres, are attended by hundreds of people outside of our churches and Sunday-schools, shows that the influence of our work reaches beyond those who are openly identified with it. Our Church and Sunday-school anniversaries are always crowded with spectators, and on two occasions audiences of three thousand people have attended them, and gone away in the main favorably impressed. The singing and recitations of the children, as well as the addresses of adults have proven important features of these occasions. The prejudices created by priestcraft are undermined in this way, where often no other methed would avail, leading to the salvation of souls, the diminishing of petty persecution, and the increase of our hold on the public mind.

The Press.

The intolerant element in the press of those countries is beginning to sound the alarm against the Sunday-schools, but defenders for them are not wanting among the liberal and progressive classes. Notable discussions about them have sprung up in the newspapers. One of these is partly reproduced in Vol. IV of *El Evangelista*, where it occupies 16 pages of the paper. An exceedingly important feature of this discussion was an editorial paragraph in the most influential daily in those lands, *El Siglo*, of Montevideo, in these terms:

"For our part we congratulate those who direct and support the Sunday-schools, for the success that is attending their civilizing and Christianizing task. To teach the pure doctrine that Jesus taught, cleared of the additions and alterations with which men have corrupted it, is an undertaking worthy of the applause of all who love sound morality and religious liberty."

An Ultramontane daily quoted these significant words, and said that

because of such words in such a paper it deprecated the Sunday-schools, and looked on them as dangerous. Verily they are dangerous for the haughty priestcraft that still pretends to dominate those lands.

On a more recent occasion another important daily, in an editorial article, says:

"Let the truth be told: We have our religious beliefs, inherited from our ancestors and confirmed by personal conviction, but we would be utterly unjust if we did not bear witness to the highly moral and edifying effect of the public exercises of the Gospel Christians. . . .

"The institution of the Sunday-school, open to all, is one of the purest reflections of the immaculate doctrine of the Martyr of Golgotha.

"The only way to combat it without sophistry [this is aimed at the open enemies of the Sunday-school] would be to create something better, and that, it seems to us, would be very difficult.

"Well done, those who thus put forth efforts to aid their fellow beings, trying to improve the moral condition of mankind.

"A sublime and enviable mission!"

Words like these, in a leading daily paper, show how God is removing inveterate obstacles, and making way for the complete evangelization of those lands.

The Board, at its December meeting, made a grant of $500 for Sunday-school work in this field. We expect to hear a good account of it in due time.

OUR SOUTHERN FIELD.

The Rev. A. H. Gillett, our Agent for the West and South, sends us the following communication as the result of his observations in the Southern field:

In a previous number of The Manual it is stated that there are about six millions of colored people in the South, and that the increase is about thirty-five per cent. As this increase is entirely from births, it follows that there are a very large number of children and youth in proportion to the entire population. These are being rapidly brought into secular schools and instructed in the common branches, and thus the per cent. of illiteracy, at one time really alarming, is being reduced, so that now a very large proportion of the children and young people can both read and write. There is great need that these people should receive such practical instruction in common-school branches as will enable them to keep their own accounts, and thereby protect themselves from imposition. Teacher and pupil feel that what is done must be done quickly, and hence little time is left for instruction in religion or morals. Nor is this important part of education attended to in the home, because,

1. The race toil for daily bread, and that too in the most menial of occupations—occupations requiring the largest outlay of time and strength

for the least possible remuneration. They have, therefore, no time for such work; and I fear that in making calculation of the disadvantages against which they struggle, this item, really a very large one, is often omitted.

2. They fail to instruct their children in religion at home because they are not competent to do so. Their ideas of religion, and especially of the relation of religion to the practical duties of life, are very crude, and often entirely wrong. Faith they have, but this is often hardly distinguishable from superstition, and for them to continue to act as teachers of their children without assistance would be but to perpetuate the old follies and extravagances, and quite enough of these will be imbibed almost unconsciously by the young as they come in contact with their seniors.

3. Even if they had time and were competent, they do not seem to understand that it is any part of their duty to teach their children; that, because of their relation to God and man, they should do this or should not do that. In addition to this we must remember, that with all their natural religious tendencies there are millions of them living utterly godless lives. There are thousands of homes not worthy in any sense to bear the name, and in these places there are thousands of children as far from the light, apparently, as though they lived in Central Africa. One is often astonished to find vice of the lowest kind living and thriving under the same roof where abide members of some branch of the Christian Church.

There is needed among this people,

1. More and better preachers; preachers who will tell the people the plain truth whether they like it or not; who will teach rather than exhort; who will administer discipline kindly but firmly; who will do what they can to modify the strong emotional element in the religious experience of these people by teaching them to expend more strength and enthusiasm in practical religious work.

2. The school of the Church should be brought to the front immediately, and kept there as the best means within reach for correcting the evils mentioned. In all the villages and towns, and in many of the country charges, there are teachers, white and colored, who can be induced to enter these schools, and who will do excellent work there. The fact should be impressed on adult members of the Church that they should enter the school for their own sake; that as it is a part of their religious duty to attend the prayer-meeting, so it is a part of their duty to attend the school. The race as a whole needs the school far more than the devotional meeting, as they understand it. The statistics of the Southern Conferences show that we have about half as many pupils in Sunday-school as we have members in Church. This results from three causes:

1. Adults do not attend Sunday-school at all as they do in the North.

2. There is no active interest in the school on the part of official members, local preachers and even pastors neglecting this important work. It is an almost universal complaint that local preachers and exhorters

consider it entirely beneath their dignity to attend the Sunday-school. The influence of these leaders entirely demoralizes the adult membership of the Church concerning this department of work.

3. The lack of appliances, and especially comfortable buildings, has a great deal to do with the limited attendance. The people are poor, and, after providing for the current expenses of their churches on the most economical plan, have very little left for Sunday-school requisites. Very few of the existing schools have any thing like adequate supplies of books, papers, lesson helps, etc., and need and can use to good advantage almost every thing in use among our Northern schools. What can be done?

1. The Conferences are to be visited and Conference institutes held, in which instruction is to be imparted to the preachers concerning the value of the school; the disciplinary plan of the school; the helps best adapted to their work; the best ways of conducting the school and of training teachers.

2. The entire territory should be organized by forming Conference Societies, with District Vice-Presidents, and annual, and where possible semi-annual, meetings in each district, these meetings, wherever possible, to be attended by a representative of the Sunday-School Union.

3. Series of institutes at the educational institutions, and practical normal work among the students.

4. Mass meetings in the cities in the interest of mission schools. There are large masses of children and youth in New Orleans, and in nearly all the large Southern cities, within reach of our churches, and we ought to make the most of these opportunities. Southern people must be awakened to the importance of this work, and induced to lend a helping hand.

4. Our Church and Sunday-school literature must be freely circulated in this field. There are free public or school libraries in the South, and these few are not accessible to colored people. There are few books or papers in the homes.

Circulating libraries and publishers of coarse, sensational, and often vicious periodicals are doing all they can to deprave the tastes and habits of the people, and we ought to do a great deal in this direction. The Methodist Episcopal Church never had a grander opportunity than the one presented in the South, and we have full confidence that now, as in the past, she will be prompt to enter every open door.

NOTES FROM THE WEST.

A Presiding Elder's Work.

A faithful presiding elder, who has a large district in a mountainous region, where the rides are long and tedious and the people widely scattered, sends an appeal for help, and gives a view of the way in which Sunday-schools are managed, or mismanaged, in some parts of the work:

Our district is made up mainly of large circuits, where the people have a mail only once a week, and where our Sunday-schools are carried on only about three months in the summer, and in a very primitive way. The people are poor, and have no knowledge of the "helps" printed for our Sunday-school department. After the weather becomes pleasant in the spring they "talk" about opening the Sunday-school; after a while they appoint a day to meet and organize, and in a Sunday or two they find out that they need some papers, books, etc., and wait until preaching day and ask the preacher about it. If he can give them some idea of what is needed, they try to raise the money by the time the preacher comes again, (a month or six weeks,) then the preacher goes home and he writes to me, and as there is no way to send the money to me, I have to guess at the things needed and send for them; and then a package comes by express within sixty miles of them, and there it stays till it "happens" to be brought to them in some way; and by this time the summer is nearly ended, and the Sunday-school is scarcely saved from uselessness.

We trust that the efforts of this active presiding elder to introduce among his Sunday-schools a better state of affairs will be successful. These "frost-bitten Sunday-schools," as some one has called them, never do so well as the schools which are kept going the whole year through.

Northern Michigan.

It is now nearly two years since a special effort was begun by some friends in Michigan to aid destitute Sunday-schools in the northern portion of that State. Mr. H. Hitchcock, of Detroit, began the work, and succeeded in rousing considerable interest in it. His plan was an admirable one. He encouraged every school to do what could be done for itself, and then its efforts were supplemented by donations of books. These books were obtained in part from other Sunday-schools more favorably situated, and in part from grants made by our Union. To obtain the former the following circular was sent out by Mr. Hitchcock:

I appeal to you to aid me in securing Sunday-school books and papers for the schools being organized in the northern part of our State by our Methodist missionaries. There is not greater destitution any where than is found there. The people are poor, and cannot furnish their schools with any thing to make them profitable or instructive. Relying upon the generous support of more favored churches, I have undertaken to furnish every Methodist school organized with a library, papers, and singing books, and have so far been able to send sixteen boxes of such supplies.

At present the demand is very great, as new schools are being organized rapidly. Will you help me at once? My plan is to ask each family in the congregation to give one or more suitable books from their private libraries. Almost every one can do it, and will, if the matter is placed before them. Old Sunday-school papers are as good as new. Please present this to your congregation and Sunday-school at once, and do all you can for these needy ones, and at the same time for the Master.

Last autumn Mr. Hitchcock reported to us the result of his effort for these destitute schools. In this report he says:

You will remember that I called on you some months since and explained the condition of northern Michigan, and the work I was doing to supply new and poor schools with libraries. At that time you granted me fifty dollars' worth of books, and the result of it was that by the plan I adopted, and which is explained in the card inclosed, I was able to send seven libraries, averaging eighty books. So I made the most of what I received from the Sunday-School Union. I have by this method secured and sent to that district fifty-six libraries with singing books, and more than twenty thousand papers. Besides this, I have sent six hundred hymn books and a large number of Bibles to the churches.

This was certainly a most useful work, well devised and well executed. It was making every grant multiply itself.

THE CHURCH LYCEUM.

BY REV. JESSE BOWMAN YOUNG, A.M.

I. *The Lyceum is authorized by the General Conference of the Methodist Episcopal Church.*

The Discipline provides for the organization of local Lyceums in our churches for the benefit, especially, of the young people. In § 6, ¶ 254, the following direction is given: "It shall be the duty of each presiding elder to bring the subject of education in individual churches before the fourth Quarterly Conference of each year, and said Quarterly Conference shall appoint a committee, of which the preacher in charge shall be *ex-officio* chairman, to organize, wherever practicable, a Church Lyceum, under the supervision of the Quarterly Conference, for mental improvement, and to develop facilities for social intercourse; to organize free evening schools; to provide a library, text-books, and books of reference; to popularize religious literature, by reading-rooms or otherwise; to seek out suitable persons, and, if necessary,

assist them to obtain an education, with a view to the ministry; and to do whatever shall seem best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of man."

II. *An inviting field of labor is opened up in this institution.* How to interest and attract the young folks of the Church, and hold them to the work which they ought to do, is an urgent question which forces itself on every pastor and official body in our denomination. These young people need wholesome recreation; counsel and oversight as to the books and periodicals which they should read; the stimulus of contact with educated minds; and all manner of sympathetic and wise assistance in entering upon the vocations which they may select. These objects, in part, are accomplished for a few, comparatively, here and there in the Church, by the training of the C. L. S. C., and by other educational agencies, and an attempt is in operation to enlist the children in a somewhat similar movement on a much smaller scale by means of the "Lyceum Reading Union." There are multitudes of young people, however—and doubtless many older ones, too—who are not ready to enter upon such a course of reading as the Chautauqua plans involve, but who are ripe for a simple scheme of study that will require less time, and yet, in its way, prove a most valuable and helpful feature of one's daily life. It is to meet this need that the Lyceum movement has been reorganized. The aim which it contemplates should command the sympathy and co-operation of preachers and people throughout the whole Church. To organize and train our young people, cultivating their literary tastes, inspiring them with love for the best books, and admiration for the best authors, supplanting their devotion to frivolous and dissipating amusements by revealing the secret of higher and nobler pleasures and more satisfying recreations; to develop their elocutionary and oratorical gifts; to ennoble their social intercourse; and, along with all this, to drill them as Christian workers, and cause the power of religion and the influences of grace to blend and melt into their social and intellectual life; surely this is an aim worth striving for, an object sufficient to arouse and fill with en-

thusiasm both the pastors and the laity of the Church. The educational and religious power of this institution, where rightly organized and conducted, cannot easily be overestimated. We urge that a fair trial of the Lyceum system be given by our churches; and we invite pastors and others who may have experience in connection with this or similar organizations to report the result of their labors to the office in New York.

III. *A hundred brief, live, compact, and interesting tracts,* to be called "The Home College Series," are in process of publication in this connection. They will embrace in small compass—sixteen pages each, to be sold for five cents—the pith and marrow of great subjects, historical pictures, chapters from the several sciences, sketches in biography, etc. Thus the needs of those whose time is busily occupied will be met, while each one of these little tracts will serve as a finger-board, pointing to richer and vaster fields of knowledge.

IV. *A plan of study is outlined for members of the Lyceum.* The following books are suggested in the several departments indicated for the year 1883:

History—Chautauqua Text-Book, No. 35, "Outlines of General History," by Dr. Vincent, 10 cents; Chautauqua Text-Book, No. 21, "American History," by Hurlbut, 10 cents; Chautauqua Text-Book, No. 4, "English History," by Dr. Vincent, 10 cents; "America: a History," by Robert Mackenzie, 20 cents.

Science—"The History of a Candle," by Faraday, 85 cents; "Studies of the Stars," by Bishop Warren, 10 cents; "Primer of Political Economy," by Professor Jevons, 45 cents; "Primer of Physics," by Professor Balfour Stewart, 45 cents.

Literature—Chautauqua Text-Book, No. 23, "English Literature." by Professor Gilmore, 10 cents; Chautauqua Text-Book, No. 27, "Readings from Ancient Classics," 10 cents; "Hints for Home Reading," by Lyman Abbott, D.D., 75 cents; Shakespeare's "Julius Cæsar," Rolfe's edition, paper, 40 cents; cloth, 56 cents.

Education—Chautauqua Text-Book, No. 10, "What is Education?" by Professor W. F. Phelps, 10 cents; Chautauqua Text-Book, No. 25, "Self-Education," by Alden, 10

cents; "Education: Intellectual, Moral, and Physical," by Herbert Spencer, paper, 50 cents; "Mental Culture Considered as a Christian's Duty," Prize Tract, Magazine Series, No. 28, 10 cents; "The Church Lyceum," by the Rev. T. B. Neely, A.M. $1.

Biblical—Chautauqua Text-Book, No. 1, "How to Study the Bible," by Dr. Vincent, 10 cents; Chautauqua Text-Book, No. 18, "Christian Evidences," by Dr. Vincent, 10 cents; Chautauqua Text-Books: No. 36, "Assembly Bible Outlines, by Dr. Vincent; No. 37, "Assembly Normal Outlines," by Dr. Vincent; No. 38, "The Life of Christ," by Hurlbut; No. 39, "Normal Work," 10 cents each.

Ecclesiastical—"The World of Missions," by H. K. Carroll, 10 cents; Hurst's "Outline of Church History," 50 cents.

V. *It will be found practicable to organize a Normal Class* in connection with the Biblical Studies above indicated in the Lyceum. The conductor, by using a little tact and skill, may occupy, at each session of the organization, twenty or twenty-five minutes in a "Normal Lesson." In a little while he may find the whole body interested in and devoted to the studies thus taught.

VI. *Attention is invited* to the new work by the Rev. T. B. Neely, A.M., on "The Church Lyceum." Price, $1.

VII. Inquiries in reference to the work of the organization will meet with prompt reply if addressed to the "Rev. J. B Young, A.M., Secretary of the Church Lyceum," 805 Broadway, New York.

VIII. It is suggested that *all members* of the Lyceum be encouraged to take up, at least, the *Biblical Course*, and that besides this each student be counseled to read at the same time one or more of the other courses outlined above; thus, for example, combining the *Biblical* text-books with those in *History* and *Literature*, or with the course in *Science*, etc.

IX. Persons who read and study the Lyceum course *will have credit for all their work on becoming members of the C. L. S. C., (Chautauqua Literary and Scientific Circle,) and, by conforming to a plan soon to be published, may, at the end of four years from becoming members of the Lyceum, receive diplomas as graduates of the C. L. S. C.*

TRACT SOCIETY.

MEXICO.

In the early part of this year we received from the Rev. Samuel P. Craver, Secretary of the Mexican Mission, a copy of the report of the Committee on Tract Distribution, which was rendered to the Mission at its last annual meeting. The committee consisted of the Rev. Messrs. Umpleby, Fernandez, and Lopez. The report was unanimously adopted, and is as follows:

Whereas, the work of the evangelization of Mexico, carried forward by the Methodist Episcopal Church, has been signally blessed and prospered by the use of a great abundance of good and suitable tracts; be it resolved,

1. That the sixth annual meeting of this Church, assembled in the city of Mexico, humbly gives thanks to Almighty God for this powerful instrument which he has furnished for the extension of his kingdom.

2. That we recognize religious tracts as the most powerful precursors of the Gospel in this country, in those parts where the doors have been closed against the Holy Scriptures and their messengers.

3. That we recommend that all our workers make the most constant, active, and judicious use of tracts in the prosecution of their labors.

4. That we tender our most cordial thanks to the various organizations which have so generously provided us with tracts, and implore the blessing of God upon their future efforts for the extension of his cause.

INDIA.

It is sometimes difficult, especially in our foreign missions, to draw the line between Sunday-school work and tract work; yet, as the two societies are distinct corporations, we must require distinct reports of the expenditure of the grants made by each. Alluding to this, the Rev. J. H. Messmore, writing from Lucknow, November 14, 1882, says:

In a Sunday-school work like ours in India, which is largely carried on among non-Christians, the work of the Sunday-school worker and that of the tract distributor and evangelist so run into each other that it is not easy to make a distinction between them. We are this year distributing a series of 125 8-paged illustrated little books. We will use thousands of

them in our Sunday-schools as prizes for attendance. Our colporteurs and native preachers will distribute thousands of these same books in their bazaar preaching, in their village itinerations, and in their visits to the great fairs. Strictly speaking, this series of books is a series of tracts, and yet they are of great help to our Sunday-school work. Of this I spoke in a former letter to which you refer.

The far heavier part of our expenditure in publishing, however, is for—

1. Books needed especially for our native assistants. Three such have been issued this year, namely: a work on Homiletics by Dr. Scott, 96 pages, 8vo; commentary on Exodus by the Rev. D. W. Thomas; a Compendium of Theology by the Rev, G. H. M'Grew, a 12mo of 250 pages.

2. Books needed for our native Christian community. Our weekly Roman-Urdu newspaper comes into this class; also a fine selection of short stories by the assistant of this press, Mr. Gurney; and a prize essay on self-support in the native Church.

3. Books directly for the heathen, giving the weak and false points of Hinduism and Mohammedanism, and such a simple presentation of the Christian system as will be of use to non-Christian readers.

Our press is constantly at work producing these three styles of work, and in the preparation of such works more than two thousand dollars are now annually expended.

GERMANY.

The Rev. C. H. Doering, writing from Bremen, under date of January 26, 1883, says:

In this department we have been very active. The last year we have printed about six millions of pages of tracts. Several millions of them, not far from the amount printed, have been distributed by our preachers and members. By the heavy visitations we have experienced the last year, in both Germany and Switzerland, especially by the late inundations of the Rhine and of the other rivers, the hearts of many are somewhat softened, and tracts are more acceptable.

Our resources for our Tract Society the past year were: By the mother Society, 2,115 marks; Religious Tract Society, London, 673 marks; Conference collections, 317 marks; and by the sale of tracts, 2,500 marks; total, 5,605 marks.

He further states that this income was not enough to pay the expenses of the year for printing and paper, together with a debt which was owed on the previous year, so that on January 1, 1883, there was a debt of 2,100 marks.

DEN CHRISTELIGE TALSMAND.

The following extract from a letter to the editor of the *Talsmand* from the Rev. L. H. Pease, seaman's chaplain

in New Orleans, will illustrate some of the good done by this paper:

Send to me for my reading-room your very welcome and useful weekly, *Den Christelige Talsmand,* as a donation to the Seaman's Society and cause here. It has been carefully filed and preserved and much read, and after a period sent to sea on departing ships and done much good. So urgent is the demand for the number that we find it difficult to keep enough on hand for use in the rooms, and we all write earnestly soliciting a continuance of your generosity.

THE NORWEGIAN LOAN LIBRARY.

Last year the Board granted $100 for a loan library for Norwegian and Danish sailors. The Rev. C. Treider, who has charge of our mission among the sailors, sends a report of this work, from which we make the following extract:

In each of the boxes sent out we have put thirteen or fourteen good-sized books of wholesome religious reading, one set of Norwegian tracts, and some newspapers. We have so far only been able to supply six per cent. of the Norwegian vessels, but are thankful for that, and hope the Lord will open the way for us to do more.

The Board, at its March meeting, made another grant of $100, so that this good work may be continued and increased.

OUR WORK AT HOME.

On the Frontier.

Our country is so vast that this word "home" is very comprehensive. Such scenes as are described below would hardly seem possible in our country, yet we must take the facts as we find them. We give an extract from a letter received a few months ago from a layman who has been in Colorado engaged in business for some time. Away from the religious privileges of former days his heart became home-sick and was saddened at the want of real religion among a professedly religious people. Read what he says of some of the religious exercises of a superstitious and bigoted people:

Let me tell you of some of the barbarous atrocities perpetrated by these bigoted fanatics on themselves during the Lenten season. Along the latter part of Lent some of these Mexicans, who feel that they have done wickedly, do penance and punish themselves. In this country grows what is called a soap weed; it has large, long leaves, sharp on the edges, and run-

ning to a point; out of these, with two or three of the leaves tied firmly together, they make whips. Then they make crosses out of huge logs, just as much as you and I would want to lift. With these they repair to an appointed place, and strip, wearing only a pair of cotton drawers; they are then blindfolded by an old man, who places from six to ten in a row, each with a whip in his hand; then they walk back and forth for about thirty to fifty yards, cutting and slashing themselves all the time, and at almost every time the whip falls on their bare backs it cuts great gashes, from which the blood flows profusely. They then lie down, and some one takes the whip and slashes the bottoms of their feet; after which each one shoulders one of these huge crosses, bearing it back and forth, and the weight of the cross is so great that some of them fall under the load; yet they have to get up and go at it again. This kind of work goes on for from three to five days. Sometimes some of them die while undergoing the penance. I could not learn that the priests were ever present; there were none down on the Los Pinos, where I was at the time, last April. Such barbarous actions in our civilized land I never heard of or saw till I came to this part of the country.

We sent this brother a package of tracts, some in English and some in Spanish, the latter from the list of those printed at our press in Mexico. In a letter lately received from him he speaks of their distribution, and of the gladness with which they were received and read. Let us hope that they may do much good.

A CITY MISSIONARY.

A grant of tracts was made not long ago, on application of the pastor and presiding elder, for city mission work in New Orleans. Their distribution is under the supervision of a self-denying lady, who is doing the work of a city missionary. The following letter will show what is to be the field for the distribution of these tracts:

Many thanks for your kind donation to our mission work in this city. am very glad to get these tracts, and in the course of a few weeks will write you some account of their distribution. I shall make use of them in my work in the Charity Hospital, in the prison, police jail, among the sailors, in dens of vice and infamy, and in street work. In these places, no doubt, some of these precious truths will fall on "stony ground" and "among thorns." But when I think of what I have seen and heard in these places of darkness and suffering, the tender spots found in these seemingly hardened hearts, the aspirations and cries for a better life—when I think of these things and of the precious reading of these prayer-baptized tracts, I am sure some of them will be as "seed sown in good ground."

AN ACKNOWLEDGMENT.

It is always pleasant to feel that efforts for the good of others are appreciated. In many places where the "Good Tidings" are sent, collections are cheerfully taken for the two societies which send them. This is as it should be, and we are endeavoring to secure a collection from every place to which these papers are given. Several months since we received some money with the following letter, which we publish because of the evident gratitude of the writer for favors received. It is from a town in Texas.

> I wrote you some time since, and told you I would, sometime during the year, collect and forward you some money for the Tract Society or Sunday-School Union, I do not remember which. However, it is the source from which we have been obtaining our "Good Tidings.' Inclosed please find money-order for two dollars and fifty cents.

This money we divided equally between the two societies, as both bear an equal share of the expense. The kind and appreciative feeling which prompted the collection is worth a good deal to the cause.

OUR YEAR-BOOK.

As most of the matter which in former years was published in the Year-Book is now published in the MANUAL, the dimensions of the former have been considerably reduced. The Year-Book for 1882 is now ready. Besides the lists of officers of the Sunday-School Union and of the Tract Society, it contains valuable statistical tables, treasurers' reports, etc. Any pastor can obtain a copy by sending a request to the Corresponding Secretary, 805 Broadway, New York. As the edition printed is small, it will be well for those who want copies to send soon.

BOARD OF CHURCH EXTENSION

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH-STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1880, ¶ 283 to ¶ 307. See also Report to General Conference of 1880; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch-street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. C. C. M'Cabe, D.D.*, serves in the field. His address is No. 184 Thirty-first-street, Chicago, Ill.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-Order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

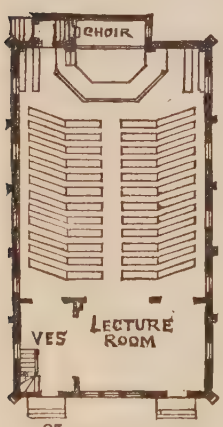
Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch-street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

CHURCH PLAN, No. 25.—PERSPECTIVE.

PLANS FOR BRICK OR FRAME.—IN ORDERING STATE WHICH IS WANTED.

Price List, { 34x60 feet, $13.
36x65 feet, $15.



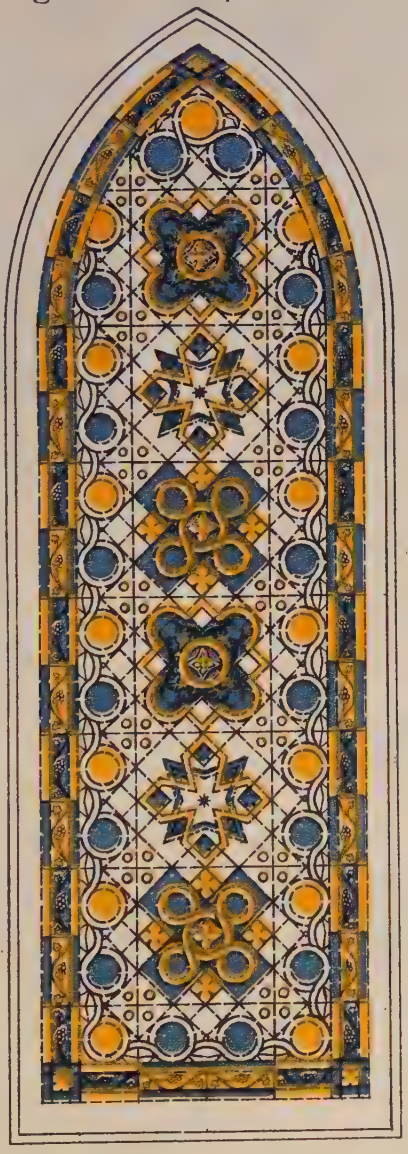
NO. 25, GROUND PLAN.

In this plan the class room and vestibule can be opened together, making a lecture room that will seat 100, and this lecture room can be opened into the audience room, making all the space available, when 340 may be comfortably seated in the 34x60 size.

The posts are 14 feet. The drawings give two plans for the ceiling 22 or 24 feet high in the middle, plainly plastered; the other one a raised ceiling 27 feet high in the middle, the rafters being exposed and ornamented, and the ceiling of ornamental wood work, instead of plaster. By this means estimates by any competent builder, may be had, showing the difference in cost between the plain and ornamental ceiling, and the church can be built in either way. This plan is arranged to be heated by furnace in the cellar, but is equally adapted for heating by stoves. The belfry is large enough for a 1000 pound bell. Where labor and materials are cheap, the 34x60 size will cost in frame from $2,800 to $4,000.

PAPER IMITATION OF STAINED GLASS

For Windows of Churches, Offices, Bath-rooms, etc.
Equally adapted to large or small windows.
Large or small panes of Glass.



In ordering, send drawing, showing size and form of windows, and size of panes of glass. Give sizes in figures and number of windows. Our favorite colors are Red, Yellow, Green, Purple and Blue, on Black and White Ground. We make designs and combinations in great variety, and give full directions for putting on.

Price, Six Cents per square foot, surface measure.

Samples showing all the colors used, sent for 50 cents. No other orders filled for less than $1.00.

TESTIMONIALS.

"Gives general satisfaction, and all pronounce it superior in beauty to stained glass in the windows of other churches in town."
REV. C. GALENER, *Shelbyville, Ill.*

"A complete success. A luxury as compared with the glaring open windows we had before."
REV. J. H. SHIFFER, *Oxford Mills, Iowa.*

"All who see it are delighted. Other churches in our city have stained glass, but there is a glare, an unpleasant feature, from the sunlight. None from ours. In a sunny or dark day it is all right. Bishop Foss congratulated us in not having a dim religious light."
REV. N. M. LEARNED, *Minneapolis, Minn.*

"Our estimate of the value of Mr. Price's Paper Imitation of Stained Glass, is increased by the experience of many *who put it on carefully according* to instructions."
REV. A. J. KYNETT, D. D., *"Manual," January, 1883.*

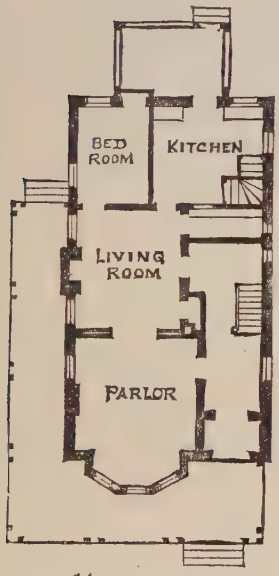
All orders must be accompanied with draft on New York or Post Office Money Order on Philadelphia, or cash in registered letter covering the cost. The Paper will be sent by mail. If ordered C. O. D. express charges will be added. Address,

BENJAMIN D. PRICE & CO.

1026 ARCH STREET, PHILADELPHIA, PA.

PARSONAGE PLAN, No. 14.—PERSPECTIVE.

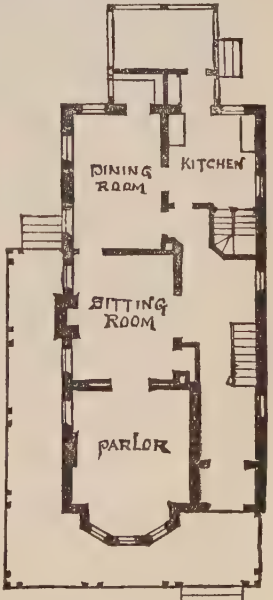
Price, ... $9.



NO. 14, GROUND PLAN.

This is a brick house. When necessary to place it on the line of an adjoining property, the windows on the stair-case side may be omitted. The outside dimensions are 25x45 feet, the parlor is 15x 18 feet, living-room 13x15 feet, kitchen 12x13 feet, 1st story bed-room 9x12 feet. The 2nd story contains three bed rooms, the pastor's study, and a bath room. The attic has three rooms.

There are two stair cases and a large pantry. This house will cost from $2,000 to $3,000.



NO. 15, GROUND PLAN.

No. 15. Price, $10. This plan is similar in its general arrangement and appearance to No. 14, but the outside dimensions are 25x50 feet, and the 1st story contains parlor, sitting-room, dining-room and kitchen. The up-stairs rooms are as described above, but somewhat larger than in No. 14.

TABULATED STATEMENT OF AMOUNTS ASKED AND RECEIVED DURING THE FISCAL YEAR 1882.

Let each study the report from his own Conference.

CONFERENCES.	No. of Pastoral Charges.	No. of Collections $10 and over	No. of Collections under $10.	No. taking no Collection.	Amount Asked.	Amount Received.
Alabama	24	..	9	15	$100 00	$14 00
Arkansas*	49	1	16	32	100 00	.... ..
Austin*	23	3	13	7	100 00	.... ..
Baltimore	139	56	71	12	3,600 00	1,383 56
Blue Ridge	29	..	11	18	50 00	11 10
California	118	15	62	41	1,000 00	273 65
Central Alabama	48	..	27	21	100 00	10 55
Central German	89	74	6	9	5,000 00	2,411 01
Central Illinois	168	72	84	12	3,000 00	1,549 74
Central New York	204	80	105	19	3,000 00	1,782 35
Central Ohio	125	42	66	17	3,000 00	1,064 09
Central Pennsylvania	177	96	75	6	3,000 00	4,505 42
Central Tennessee	49	..	37	12	100 00	54 10
Chicago German	57	36	1	20	3,000 00	2,653 80
Cincinnati	144	71	63	10	4,000 00	2,292 25
Colorado	48	21	23	4	750 00	535 90
Columbia River	41	16	19	6	250 00	428 80
Delaware	69	2	63	4	175 00	151 28
Des Moines	151	30	99	22	1,500 00	1,035 73
Detroit	232	33	122	77	2,250 00	1,206 33
East German*	42	35	4	3	1,500 00	.... ..
East Maine	102	1	69	32	500 00	192 60
East Ohio	195	80	103	12	4,000 00	2,373 15
East Tennessee	29	1	21	7	100 00	27 10
Erie	163	25	116	22	3,000 00	1,777 02
Florida	42	..	26	16	100 00	45 25
Genesee	222	59	128	35	3,500 00	2,302 51
Georgia	31	1	21	9	200 00	26 45
Holston	60	..	45	15	500 00	74 21
Illinois	214	45	130	39	3,000 00	1,208 91
Indiana	113	17	61	35	2,000 00	694 69
Iowa	109	19	71	19	2,000 00	543 68
Kansas	177	11	125	41	1,000 00	579 78
Kentucky	89	6	43	40	1,000 00	474 05
Lexington	122	2	62	58	200 00	130 50
Little Rock*	24	..	5	19	50 00	.... ..
Louisiana	76	5	55	16	500 00	174 50
Maine	108	17	66	25	800 00	587 04
Michigan	243	46	157	40	2,250 00	1,309 65
Minnesota	164	46	90	28	1,500 00	2,857 47
Mississippi	112	..	54	58	200 00	91 50
Missouri	121	8	98	15	800 00	382 75
Nebraska	89	7	52	30	700 00	292 73
Nevada	24	2	10	12	200 00	73 90
Newark	206	41	117	48	3,000 00	1,817 28
New England	225	39	103	83	3,000 00	713 95
New England Southern	178	35	111	32	2,500 00	1,163 59
New Hampshire	126	47	54	25	1,000 00	34 05
New Jersey	187	60	105	22	2,500 00	1,835 43
New York	242	60	131	51	7,000 00	3,992 02
New York East	239	49	114	76	6,500 00	5,653 31
North Carolina	42	..	30	12	50 00	35 23
North Indiana	143	45	83	15	2,000 00	1,478 74
Northern New York	172	34	112	26	2,500 00	1,279 17
North Nebraska	36	1	27	8	300 00	99 31
North Ohio	124	73	40	11	2,000 00	1,516 31
North-west German*	69	41	5	23	2,000 00	.... ..
North-west Indiana	112	26	59	27	2,000 00	672 22
North-west Iowa	81	31	34	16	800 00	598 81
North-west Kansas	74	..	..	74	.... ..	.... ..
North-west Norwegian	34	2	30	2	400 00	120 24
North-west Swedish	46	23	23	..	600 00	560 22
Ohio	160	70	73	17	3,000 00	1,511 50
Oregon	52	7	31	14	500 00	222 00
Philadelphia	232	60	153	19	8,000 00	9,358 88
Pittsburg	143	56	55	32	3,000 00	536 67
Rock River	200	84	93	23	4,000 00	4,074 63

Conferences.	No. of Pastoral Charges.	No. of Collections $10 and over	No. of Collections under $10.	No. taking no Collection.	Amount Asked.	Amount Received.
St. Louis	126	12	85	29	$1,000 00	$635 87
St. Louis, German*	87	58	9	20	2,500 00	.... ..
Savannah	88	1	58	29	150 00	102 70
Southern California	40	8	16	16	300 00	201 55
South Carolina	99	1	62	36	300 00	133 38
Southern German*	23	1	19	3	500 00	.... ..
Southern Illinois	127	37	82	8	1,500 00	964 80
South-east Indiana	89	29	53	7	1,500 00	938 00
South Kansas	149	33	96	20	1,000 00	812 50
South-west Kansas	69	2	..	67	.... ..	52 25
Tennessee	48	1	40	7	100 00	113 80
Texas	68	4	54	10	200 00	193 00
Troy	187	45	129	13	3,000 00	2,243 37
Upper Iowa	154	60	83	11	2,000 00	1,142 36
Vermont	165	15	123	127	750 00	567 23
Virginia	43	2	26	15	200 00	106 97
Washington	118	7	93	18	500 00	436 26
West German*	46	5	19	22	1,500 00	.... ..
West Texas*	60	..	45	15	200 00	.... ..
West Virginia	132	6	87	39	500 00	32 40
West Wisconsin	114	9	90	15	1,000 00	401 61
Wilmington	115	25	84	6	1,500 00	905 00
Wisconsin	142	21	97	24	2,500 00	1,354 56
Wyoming	177	30	144	3	2,000 00	1,128 78
MISSIONS. Arizona	10	..	..	10	150 00	.... ..
MISSIONS. Black Hills	7	..	..	7	150 00	.... ..
MISSIONS. Dakota	32	3	11	18	300 00	156 57
MISSIONS. Indian	..	..	..	..	.... ..	.... ..
MISSIONS. Montana	11	1	5	5	300 00	52 15
MISSIONS. New Mexico	18	..	..	18	200 00	.... ..
MISSIONS. Utah	6	..	3	3	100 00	16 75
MISSIONS. West Nebraska	29	1	15	13	150 00	54 74
This Fiscal Year	10,357	2,322	5,785	2,250	$146,375 00	$87,603 26
Last Year	10,062	2,111	5,702	2,249	148,050 00	89,387 06
Increase	295	211	83	1	.... ..	.... ..
Decrease	...	...	..	..	$1,675 00	$1,783 80

* Statistics taken from General Minutes. No report to our Treasurer during fiscal year.

PERSONALS.

The following are the cash receipts on general account by personal donations, and not included in collections from Conferences:

Geo. I. Seney*	$500 00	W. E. Blackstone*	$250 00
G. W. Thompson	15 00	Unknown	1 00
Geo. A. Whitney*	250 00	H. Samson*	250 00
Sarah C. Carson*	250 00	Alfred J. Dean*	250 00
Joshua Miller	37 55	Mrs. F. Heath,*(memory W. P. Heath)	250 00
"Methodist"	1 00	Richard Grant	100 00
Dr. P. D. Paul*	250 00	Josiah Morris*	250 00
Rev. J. W. Agard*	500 00	E. B. Eddy*	250 00
H. C. Sigler*	1,650 00	Mrs. T. A. Harrison*	250 00
Mary Eaton	10 00	S. F. Pray*	250 00
H. M. K., (per Phillips & Hunt)	25 00	I. H. Kerrick	100 00
Mary Nind*	250 00	John Douglas	50 00
W. A. Wheeler, Esq.*	1,000 00	H. O. Hamlin	50 00
O. A. Spencer*	250 00	Mrs. A. H. Goheen	25 00
A. C. Fellows*	250 00	I. F. Chaffee	25 00
W. S. Martin*	250 00	"Christian Friend"	12 50
A. W. Newell*	250 00	Mrs. Phœbe Furness	20 00
Mrs. Demonville	40 00	Mrs. S. B. Holway	10 00
August Roche, Esq	100 00	Isaac Beale, Esq*	250 00
Mrs. R. E. Royce*	250 00	V. J. Chaucy	1 00
Rev. Joseph Jones*	250 00	D. Y. McMullen	10 00
N. G. Ladd*	250 00	A. Dowling, Esq.*	250 00
"E. R."	30 00		
"Friend of the cause"	25 00		$9,588 05

* Special for Frontier churches. See January Number. All other specials not in this list are included, *by request*, in Conference collections reported above.

THE GREAT CHURCH EXTENSION MOVEMENT.

By Rev. J. M. Buckley, D.D.

(From the "Christian Advocate" of March 8 and 15.)

The visit of the Editor of the "Christian Advocate" to England at the time of the Ecumenical Council afforded him an opportunity to look a little into the great work of chapel building done by our Wesleyan brethren, and what he saw there increased his interest in the similar movement carried on by our flourishing and most efficient Board of Church Extension. The facts are of sufficient interest, as we think, to deserve a careful perusal by all who have the interests of Christ's kingdom at heart.

The Wesleyan Committee of Great Britain was first organized in 1818. The report for the year 1851 contains: "When first established, in 1818, it was designed to obviate the great inconvenience and expense of ministers leaving their circuits to beg for particular chapels. This evil was at once removed, and by one general collection all private applications were superseded and abolished, and, by all circuits contributing a little, the whole of these distressed chapels were gradually relieved. But it was proposed and hoped that help would soon be given toward the erection of chapels in the smaller and poorer circuits. This important object is as desirable as ever, but seems to be far distant. Yet an immense improvement has taken place in the management of our chapel affairs."

The same form of work was instituted in Ireland in 1820, and has subsequently been extended into Wales and Scotland.

In 1861 the "Metropolitan Wesleyan Chapel Building Fund" was constituted in London, under the lead of the Rev. Wm. Arthur. The first public meeting was held for the purpose in Centenary Hall, April 17, 1861. About $80,000 was pledged to begin with. The object is set forth as follows:

"1. To promote the erection of commodious chapels in suitable situations in and around the metropolis.

"2. To assist in the management of existing chapels, but only in those cases where by alterations they are made equally capacious with the new chapels aided by this fund.

"3. To secure eligible sites, especially in new localities, with

the co-operation of the circuits in which they may be situated."

Chapels erected in the metropolis were to accommodate at least 1,000 hearers.

The Presbyterians were the first to engage in this work in this country; it was made a department of Home Mission work in 1844.

In 1854 the General Assembly separated it from the Home Mission work, and gave it a separate management. The trustees of the "Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America" was incorporated by the Legislature of New York in 1855. The New School had their organization, with head-quarters at St. Louis, and the two were united in 1869. The amount collected and disbursed has averaged about $100,000 per annum, and half the Presbyterian churches built in the last twenty-five years have been aided through this Board.

Among the Congregationalists this work was done under the direction of the "American Congregational Union," organized in 1853. Considerably over a thousand Congregational churches have been aided.

"The American Baptist Home Mission Society," organized in 1832, has had a "Church Edifice" Department about fourteen years—churches aided by loans.

The necessity for a work of this kind in the Methodist Episcopal Church was manifest for years, especially in the frontier Conferences, but nothing was done, except a local work in a few Conferences, such as the "New England Church Aid Society," until 1864. The present Corresponding Secretary of the Board of Church Extension was a delegate from the Upper Iowa Conference to the General Conference of 1864, held in Philadelphia. He was at the time presiding elder of Davenport District, and had several embarrassed churches within the district for which relief had been sought. After consultation with his co-delegates, and with Bishop Simpson and others, he resolved to make earnest effort to secure organization by that General Conference. Accordingly a resolution was prepared, and on the fifth day of the session adopted, instructing the Committee on Missions

to "inquire into the expediency of forming a general Church Extension Society, with a view of securing more ample church accommodations in the newer portion of our work, and also to assist feeble societies, and to report at an early day." On the ninth day the Committee reported back the plan, with recommendation that the whole subject be referred to the "Committee on Temporal Economy." On the seventeenth day the "Committee on Temporal Economy" reported favorably on the general subject, and recommended that the plan submitted be published in the "Daily Advocate." Seeing that this would accomplish nothing, he moved a substitute, which was accepted and adopted, providing for a Committee of seven to report at once a plan of organization. On the nineteenth day the Committee was announced, and consisted of Edwin E. Griswold, Chairman; A. J. Kynett, S. C. Thomas, M. Raymond, B. N. Spahr, D. L. Dempsey, and R. Nelson. On the same evening the Committee met in the vestry of St. George's Church. It was at first thought that the session of the Conference had progressed so far that it would be too late to accomplish the proposed end; but, anticipating this difficulty, the prime mover of the enterprise had prepared a report in form, which was read and at once unanimously adopted by the Committee, and the next day reported to the Conference, and laid upon the table to be printed. It submitted a constitution, modeled after that of the Missionary Society, and proposed immediate organization, with some amendments of the Discipline adjusted thereto. On the evening of the last day of the session the report came up for final action. Two or three adverse motions were laid upon the table, when the report was adopted. In order to complete the organization, Bishop Simpson, Drs. Castle and Bartine, were appointed a Committee to designate the first Board of Officers and Managers, who should become incorporated, and the Bishops were instructed to appoint a Corresponding Secretary as soon as the Act of Incorporation should be procured. The first Board of Officers and Managers were appointed January 3, 1865, and the Act of Incorporation procured from the Legislature of Pennsylvania, March 13, 1865; and the Bishops, at the next ensuing semi-annual meeting,

appointed the Rev. Samuel Y. Monroe, D.D., who had received numerous votes for the Episcopacy in the General Conference, as the first Corresponding Secretary.

FROM HOPELESSNESS TO TRIUMPH.

The early history of the Church Extension Society might furnish a fit theme for the pen of Macaulay. If the immortal Three Hundred could become the perpetual type of the noblest qualities of human nature, every heroic effort to overcome obstacles in the way of patriotism, philanthropy, or piety, is worthy of being celebrated in a manner consonant with that which is described. The facts, however, must tell their own story. At the first meeting of the General Committee, in November, 1865, the war having closed, the South was thrown open, and all were deeply impressed with the necessity of large work. It was thought that the spirit of liberality evoked in behalf of the Sanitary and Christian Commissions, whose beneficent work was about ending, would gladly seek other channels, and the Committee asked for $200,000, distributed that amount among the Conferences for collection, and authorized corresponding appropriations.

The Constitution being modeled after that of the Missionary Society, and further details not having been arranged, the methods of the Missionary Society were followed too closely for a form of work so different. The appropriations authorized by the General Committee were regarded as *actual* appropriations to the Conferences, and it was supposed that it only remained for the presiding elders of each Conference, as a Committee on Church Extension, to make the appropriations, and for the Bishops to draw the drafts quarterly. This course was pursued until drafts to the amount of over $100,000 had been drawn. Dr. Monroe, finding that the receipts were falling far below the estimates, protested against the drawing of drafts, and the old and more experienced Bishops refrained; but some of the younger Bishops, elected in 1864, and having charge of the frontier Conferences and Missions, were profoundly impressed with the need of money, and one of them replied to the protest of the Corresponding Secretary, in strict accord with the method that had been adopted, as follows,

substantially, "It is *my* business to draw the drafts, and yours to see that they are paid." It is easy to see who had an easy and who an *impossible* task.

When the General Committee convened, in November, 1866, it was found that the total receipts of the Society up to that time were less than $60,000, leaving a deficit of over $140,000 on the estimates of the preceding year. What could be done? To reduce the estimates would be to retire from the first advance. It was thought that the collections could be enlarged by giving the older Conferences one half of the amount for the work within their own bounds. Accordingly the policy was adopted of increasing the amounts asked, but reducing the appropriations authorized, and the Committee called for $255,400; but the appropriations to new territories were largely reduced. For example: Missouri and Arkansas, to which there had been appropriated the first year $30,000, was reduced to $15,000. Kentucky, which had $10,000, was reduced to $5,000, and others in similar ratio. But the same destructive methods were continued, and drafts were issued as before. It was foreseen that the spring of 1867 would be a trying crisis, and Dr. Monroe had forewarned the Committee of this. He labored incessantly, visited wealthy men, sought engagements in our strongest pulpits, sent earnest appeals through circulars to all the pastors; but with all he could do the drafts came in for payment more rapidly than the money could be brought into the treasury. No man could have pleaded the cause more eloquently or earnestly, but his voice alone was heard where thousands should have spoken. Weary, disheartened, sick from protracted toil and sleepless anxiety to avert the calamity now pending, he started on Saturday, February 9, 1867, from his home in Camden, N. J., to meet an engagement for the next day in one of the Brooklyn churches. Stepping to the platform as the train was nearing Jersey City, by some accident, still veiled in mystery, he fell from the train unobserved, and a few minutes later his body was found by strangers and identified by papers on his person. He died a martyr to toil, anxiety, devotion, and obstacles made insuperable and burdens made crushing by the imperfect methods and hasty action of others.

The Rev. Dr. Pattison, of the Philadelphia Conference, the Recording Secretary of the Board, served as secretary until the Bishops, at their spring meeting in 1867, appointed the present secretary, who entered upon his duties on July 1, 1867.

By examination of the treasurer's cash-book, the only book open at the time, (except the secretary's journal,) and by correspondence with the Bishops and presiding elders in whose favor drafts had been drawn, it was ascertained that there were still outstanding some $50,000 of drafts, most of which had been protested in the banks of Philadelphia, and the remainder of the amounts estimated for the first and second years had been reported to the Conferences, and was generally regarded as a pledge of the Church to appropriate the amount stated.

Fortunately he found that all concerned had been notified in advance that "the ability of the Society to meet these drafts must depend on the contributions which it receives from churches and individuals. Every proper effort will be made to secure a sufficient sum for the purpose, but the holders of said drafts must accept them with the understanding that if at any time the collections should prove inadequate, on being notified of that fact, they are to be withheld until authority is given to send them forward for payment." It was properly held that the Society could be expected to disburse only the amounts placed in its treasury, and that in disbursing said amounts it should pay on appropriations authorized the percentage only that the actual receipts should justify. Accordingly presiding elders still holding drafts that had not been used were required to return them, and, to protect the honor of the Church, drafts that had been used, and were in the hands of third parties, were to be redeemed. For this purpose, on personal security, $25,000 was borrowed, and all outstanding drafts were called in. The next thing necessary was a change to the methods suited to real-estate transactions, a change by which the same party that was held responsible for the payment of drafts should control their issue. It was accordingly directed, by the General Committee, in the meeting held November, 1867, that all drafts should be issued by

the president and secretary of the Board, a method that has prevailed ever since.

The General Conference of 1868 revised the Constitution so as to guard against the troubles that had arisen at first, and to adjust the methods as experience had shown to be wise, and the Society was placed upon a safe basis, and entered upon a career of increased prosperity.

In 1872, simultaneously with the admission of lay delegates to the General Conference, the election of the management was transferred to the General Conference itself, the organization being changed in name, as it was in fact, from the "Church Extension Society" to the "Board of Church Extension of the Methodist Episcopal Church."

Regarding, as we do, the Church Extension movement as having a most intimate relation to the prosperity, the spread, and the permanence of Methodism in the United States; as a powerful adjunct and feeder to the cause of Missions; as being, in fact, the material substratum and corporeal frame of which the missionary spirit is the soul; we have been at the pains to gather these facts, that the Church, and especially its younger members and ministers, who do not have personal knowledge of the events described, may know the origin and growth of this equally solid and flourishing Society, whose organization is as compact and firm as that of the Bank of England. It is not necessary for us to describe at length the sacrifices of Dr. Monroe, who, with his dying breath, might have named the new Society *Benoni*, (son of my sorrow,) or to eulogize the wisdom and firmness of Dr. Kynett, or the eloquence and indefatigable zeal and apparent ubiquity of Chaplain M'Cabe; facts are more eulogistic than adjectives; their works praise them in the gates of more than a thousand churches. Every servant of God wending his way to service, nay, every little child going to Sabbath-school, in a church which would not have existed without the Church Extension Society, is a witness to the efficiency of this great enterprise and of its projectors and conductors.

But as it is a voluntary work, not to its managers alone belongs commendation, but to those who have responded to their appeals—the men and women who have built up the Loan

Fund to half a million; the members of the Church who have swelled the collections, who have had souls large enough to estimate the grandeur of planting a church, and have made sacrifices to do it. Whatever the Board of Church Extension has done, or may do, it is but a disbursing agency for the givers of its funds.

The saying of Edward Everett was, "Blessed is every one that planteth a tree." May we not say, "Thrice blessed is every one that planteth a church"?

The Church Extension Society is a bulwark of Methodism, a model and inspiration to other Churches, and the despair of infidelity, whose efforts to organize always fail from lack of a unifying principle, a permanent motive, a philanthropic spirit, and which sees that, with such an organization as this, the Church can never be uprooted or cease to grow.

OUR CHURCH EXTENSION LOAN FUND.

The best epitome ever given of the plan was by Bishop Kingsley in 1868. He said of it:

> I am exceedingly well pleased with the Loan Fund feature of the Board of Church Extension. I can think of nothing that impresses me more favorably or as favorably as putting money into this Loan Fund, to go on repeating itself, and reproducing its blessings from age to age. It don't stop simply with the first blessing. It helps build one church, and comes back with the glad tidings of what it has done, and goes again and builds, or helps to build, another church, and coming back again, says, "Here am I, send me," and goes again and again.

From the provision which requires the Corresponding Secretary to report annually the investment of *named funds*, and the results accomplished thereby, three things would naturally result:

1. Great carefulness in the administration of funds of which such strict account must be rendered.

2. Increasing interest in the Loan Fund on the part of the whole Church, arising from the value of the work shown to be accomplished; and, therefore,

3. Large additions to the fund.

It is manifest that the successful operation of the fund im-

peratively requires that all loans shall be promptly returned as they become due.

An epitome like this will apply to nearly every case:

1. Present weakness; unable to build, or to save what they have built, without aid from abroad.

2. By the loan (perhaps accompanied with a small donation) a church is built or saved; a congregation and Sunday-school housed; the facilities for untrammeled Christian work afforded, and the society entering upon a new era in its religious history.

3. A revival of religion; the Church quickened, and souls saved. It has been deeply interesting and encouraging to observe with what uniformity a revival follows the dedication of a new church, especially where it is the first church in the community.

4. A large increase of members, of congregation, of Sunday-school, of spiritual, social, and financial strength; and along with these—

5. More liberal offerings for the support of the pastor and the various benevolent enterprises of the Church.

In saying that "the Loan Fund of the Board of Church Extension will be $500,000 paid-up capital by the close of the year 1882," Chaplain M'Cabe anticipated the future but a little. We will probably have reached that sum by the time this statement shall be read. When the proposition was made it struck Bishop Kingsley most forcibly, and in words each out-weighing in monetary value many golden ducats he stated the plan as given in the opening of this article. In a recent article concerning it Chaplain M'Cabe says:

> If this fund is always managed by as wise and able a Board as now administers it, with a faithful, promise-keeping executive officer such as there is now at its head, I see in that Loan Fund at least four new churches aided into existence for every Sabbath till the bells of earth and heaven in holy rapture ring out the night of sin and ring in the millennial morning. Alleluia! Is there any thing out of place in a good shout just now? Do you say I am visionary? So I am! So was John of Patmos. So was John of Bedford Jail. So was Bishop Kingsley. How thankful we ought to be for the wise, able, business-like administration that has made the building up of this fund a possibility. A little weakness would have destroyed it all. A little "extravagant trifling" would have cost the Church a ton of solid gold.

"O, cancel the obligation and let it go." How often have these words been read from letters written from every part of the country—written by well-meaning and hard-working men. But there was Bishop Simpson to say, "Better lose a church now and then than, by breaking faith, lose the power to build one hundred." There was Dr. Kynett to remind us of our sacred promise to the living and the dead concerning this money: "It shall never be donated nor used for current expenses, but shall be a perpetual fund." And, indeed, the Board was united in this. Men charged with responsibility are more careful than those who do not specially feel its weight.

A church that cannot keep its promises ought to die and give place to one that can. Men, churches, and nations weigh as much as their plighted word, and no more; not a grain more.

The point of danger is passed now. There is more danger often in launching a ship than there is in the ocean voyage.

Let us be thankful for the spirit that has prompted these gifts for this sacred purpose. About the first sight the incarnate Son of God beheld after he looked up and smiled as he saw Mary's face, was the offerings of gifts of gold and frankincense and myrrh which the wise men laid at his blessed feet. His children do that yet, and well they may; for he was rich, yet for our sakes he became poor. And now, what next?

1. Let the Loan Fund be increased to a million dollars. It will be done; it ought to be done.

2. Let the income on the General Fund from which gifts are made be advanced to $250,000 per annum. When we do that the Board of Church Extension will be just about able to furnish church accommodations for the increase in our population arising from immigration alone. It will take two churches per day to do this, or fourteen new churches every Sabbath morning. And it will be done. What ought to be done can be done. Given the obligation, the ability, and the love of Christ, and all problems that concern the rescue of a fallen world are solved.

The preservation of the Loan Fund without loss requires great care and firmness, and sometimes even severity, of administration. So long as Churches borrowing of this fund recognize the debt and do what they can toward paying it, the Board gives time for payment; but when they raise questions about their obligations, or refuse to make any effort to pay, or otherwise show a disposition to evade payment, the claim is immediately put in process of collection by such measures as the securities held require and justify.

The following tabulated statement of the several named funds thus far constituted, together with the "general" loan fund, or funds not specially named, will show what is being done through this arm of the service. It will bear careful study:

Summary of Named Funds up to December 1st, 1882.

NAME.	When Paid.	Cash Capital of Fund.	Amount of Loans.	Value of Property.	Church's Aided.	Sittings.
McWilliams	1869–79	$6,000 00	$13,250 00	$111,900 00	39	10,650
Perkins*	1869–82	6,836 66	10,075 00	59,850 00	24	6,125
Tasker	1869–78	18,000 00	44,395 00	385,375 00	98	28,900
A. V. Stout	1869–81	6,500 00	12,250 00	164,050 00	38	9,850
Colgate	1869–81	6,250 00	13,854 00	127,235 00	50	14,025
Drakeley	1870–76	5,600 00	11,840 00	97,220 00	31	7,500
Patton	1870–71	5,400 00	10,150 00	107,830 00	34	10,175
Monroe	1868–81	4,855 00	7,612 00	63,730 00	25	7,750
Bedford Street	1869–81	5,064 59	11,270 00	99,240 00	54	12,500
Upper Iowa	1867–82	11,182 50	20,601 00	179,650 00	40	11,925
Remington	1871	30,000 00	68,250 00	458,075 00	77	23,875
Freeborn Garrettson.	1871	20,000 00	40,090 00	284,700 00	56	18,250
Joel Manning	1872–81	6,000 00	9,050 00	57,880 00	18	5,600
Gurley	1872–82	13,000 00	20,300 00	151,015 00	51	14,525
Drummond	1873–76	11,000 00	20,700 00	177,500 00	59	15,625
Lyman Bennett†	1873	5,000 00	10,850 00	102,555 00	34	8,925
Joseph Jones†	1875–82	5,508 33	7,900 00	55,050 00	24	6,500
Rev. John Stewart	1877–82	10,000 00	12,425 00	85,100 00	48	13,625
Frontier	1880	10,000 00	11,850 00	69,550 00	36	8,775
Furber	1880–82	5,800 00	6,700 00	48,960 00	19	4,825
Hiram Royce	1882	3,183 75	3,250 00	20,870 00	11	2,825
General	1869–82	186,594 70	193,225 90	1,920,000 00	151	65,000
		381,775 53	559,887 90	4,827,335 00	1,017	307,750
Property not in use		65,341 45	{ Including foot-notes and similar items in General Loan Fund.			
Total Amt. in Loan Fund		447,116 98				

* Property additional, estimated at about $35,200.

† Fund $10,000,—balance invested in property as received.

A FEW EXAMPLES.

Pastors who take most interest in presenting the cause of Church Extension to their people say "Give us facts—give us examples of your work. A few facts go further than much general talk." We know this to be true, and so put a few facts into each number of the MANUAL.

A CASE OF DEBT PAYING.—Our rule as to church debts is very stringent. We grant aid only when it seems necessary to avert "imminent and otherwise inevitable disaster in the loss of church property," and in such cases we require that the people shall secure the remainder needed to pay the whole debt. One case of many came within the bounds of Decorah District, Upper Iowa Conference. Rev. J. W. Clinton, the presiding elder, states the case thus:

> That $150 for Fredericksburg was a great boon. The debt was $920. I was there on Christmas night. We had a large gathering. The call of the long roll laid $764 down on the table. It seemed that we could not go any further. I plead with them, but it was a dead-lock. The knowledge of the $150 donation had been kept from the audience; only the trustees, pastor, and myself knew of it. Just at that juncture the $150 draft from you was announced and explained. It brought a hearty cheer; $20 more were laid on the table, and that troublesome debt was cancelled. No better work was ever done with Church Extension money.

Methodist churches and Methodist preachers are usually in the lead of every good work. They hold this position in Iowa on the temperance question. Under a later date, and since the adverse decision of the Supreme Court on constitutional prohibition, Brother Clinton writes:

> Iowa is alive, gloriously alive, just now, over that Supreme Court *nullification*. We are at them again, with full determination that the will of the people shall not be defeated. Judge Beck's dissent is one of the ablest court papers that ever came from our Supreme Court or from any other. The people are aroused and enthusiastic.

There are too many Christian people in Iowa for the "Whisky Ring" to triumph in that State, and we modestly claim a little share of the credit for the Christian and moral power that has been developed in Iowa.

OUT OF THE ASHES.—All the world has heard of the burnt district in Northern Michigan, and many have contributed to

the relief of the people in the calamity of that great fire. The Detroit Conference promptly appointed a committee to supervise the restoration of churches and parsonages, and our report for 1882 shows how generously we aided in rebuilding their churches. Rev. O. Whitmore, who had the work in charge, writes concerning it, though a little too late for our January number. We give his report here:

The delay in reporting the expenditure of money placed with us for churches in the burnt district has been owing to our desire to make sure that all the work should be done in accordance with the conditions stipulated. Should there be any failure to comply with the terms on which money was granted, the drafts will be returned to your treasury. We shall guard well the interests of the Board, for we believe that by so doing we shall best serve the people.

PORT HOPE received donation $250, and loan $500. The church is finished according to plan No. 7 A, main building 38x60, lecture-room 26x36, with tower and spire. It cost, including furnace and furnishings, $5,050. It has been dedicated free of debt, except the Church Extension loan.

GRINDSTONE CITY received donation $250, and loan $250. It was built according to plan No. 5, and cost $1,600. It has been dedicated free of debt, except the Church Extension loan, which a business man in Cleveland has agreed to pay as it becomes due. So that this church is substantially free from debt.

SANDUSKY received donation $250, and loan $250. It was built in accordance with the plan secured here, and submitted for your approval, size 30x40; corner tower; cost $1,275. It is the only church in the county-seat of Sanilac. It was dedicated free of debt, except Church Extension loan. Our church here had been destroyed by the fire.

UBLEY received donation $250, and loan $250. Size of church 31x50. Was dedicated December 3 free of debt, except the Church Extension loan. Here also a church of the same size had been destroyed by the fire.

TYRE received donation $200, and loan $200. Their church was built by plan No. 1 B, 26x40, at a cost of $1,150—very close figures for such a church. It was dedicated also December 3 free of debt, except the Church Extension loan.

BUEL was dedicated also on the same day. Built after plan No. 1 B, 28x45. Cost $1,200. With the donation of $250 it is entirely free of debt.

These churches and all our churches are built on solid stone foundations. The frames are sheathed inside and out with inch lumber to make them strong, and most of them are covered under the siding with tarred felting to make them warm in our cold climate. The finish is good and substantial, and the appearance neat and graceful. We should be glad if you or Chaplain M'Cabe, or some representative of your Board, could

come up and go over the ground, and inspect the work accomplished with the money you have furnished to restore the "waste places of Zion." The work is going on in the case of several other churches, the stone and lumber being put on the ground during the winter, and the buildings will go up in the spring. In this way the people can do much to help themselves.

It should be known that our people in this region are unwilling to accept help from others to do what they are able to do for themselves. In evidence of this, take the following from Brother Whitmore under date of March 2:

I herewith return the draft $250 for the church at Verona. The people on the ground at that place, having the ability, are not unwilling to do their duty in helping forward the work, and the Committee are of the opinion that your money is more needed elsewhere. The Committee also instruct me to say that in two or three other cases which have been before you it is probable the people will be able to build without the aid hitherto requested. They will go forward and do what they can in the spring.

It would certainly be a pleasant excursion to visit these churches and worship with such a people.

Rev. L. T. Britt, presiding elder of Nebraska Conference, writes:

Last year we dedicated three churches on this district, and all are out of debt.

ADAMS, NEB.—December 10 we dedicated the new church here, built by plan No. 1 B, for which we received a donation of $250. At the dedication $400 were needed to free it from debt. In a little while $528 were pledged. We are building all our churches now in this way. "No more church debts" is our motto. We owe much to the Board of Church Extension, especially to the plan for frontier churches. We are building all over Nebraska where it could not have been done except for this plan.

Rev. W. R. Jones, presiding elder of Lincoln District, Nebraska Conference, writes:

CLEAR CREEK.—The $100 you granted to Clear Creek was received and applied to the aid of that church, and now the church is dedicated and our people are worshiping in their own home.

PANAMA.—The church at Panama received donation $250, and loan $250, and was dedicated this winter, and all the debt provided for, except the Church Extension loan, and that will be taken care of in due time. A week ago last Sunday evening I preached in it to a crowded house, and baptized thirteen candidates. The pastor received six by letter and six from probation and three on trial, and the church is in a very flourishing condition.

SOUTH LINCOLN.—The church at South Lincoln was dedicated this winter and all the debt provided for. The society is in a good condition. It is a neat little church, especially inside. Congregations good and souls are converted. I was with them Sunday morning, and had one of the sweetest services I ever enjoyed.

GREENWOOD.—At Greenwood the church is not dedicated yet. The cold weather came on when they had but one coat of plaster on it. I presume they will complete it soon.

WINDSOR, ILL.—They procured our plan, and built accordingly. Two correspondents of the "Central Christian Advocate" say concerning it—the first as follows: "The people of Windsor have just completed a most beautiful church edifice—the best, for the money invested, $3,100, that I have seen in Illinois. It is built after one of our Church Extension plans, and is a model of beauty and utility. It will be dedicated to-morrow by Dr. Adams, of the Illinois Wesleyan University." And the second: "The new Methodist Episcopal church at Windsor, Illinois Conference, was dedicated December 24 by Dr. Adams, of the Wesleyan University. Twelve hundred and thirty dollars was needed to pay off all liabilities, and during the morning and evening services $1,500 was secured in cash and subscription. The edifice is built after plan No. 6, brick, with No. 6 B tower, of Church Extension catalogue. The pastor, Rev. M. B. M'Fadden, writes: 'We are all pleased with it. Our elder says it is the finest audience-room in the district, and we suggest to our people everywhere that they secure plans from the Board of Church Extension.'"

A GOOD INVESTMENT.

DE KALB JUNCTION, N. Y.—The pastor recently wrote us saying: "Three years ago your Board aided us with a donation of $200. Now we are out of debt and our Sabbath-school is more than doubled. Our collection for Church Extension is nearly $20." Here is a perpetual streamlet of liberality started toward our treasury, which, doubtless, will continue to flow on through the years to come. If all the churches aided by our Board would do half as well, in proportion to the aid received, we should soon be getting from them alone $100,000 per annum. We happen to know of several churches that have received liberal aid, that do not return to our treasury one per cent. of the amount given them. We would like to have in every Conference a thorough investigation, with a view of ascertaining how much the churches aided by our Board contribute to our collection and to other benevolent enterprises of the Church. Every one of them, in asking us for aid, promise to contribute liberally to the

benevolent work of the Church, and generally indicate with some definiteness what they hope to do. Let the pastors stir up their pure minds by way of remembrance.

WHAT CAN BE DONE BY TRYING?—A few letters may suggest our answer to this question. Here is one from Rev. F. F. JEWEL, of San Francisco, California: "Our collection for Church Extension recently taken is $65, against $6 35 last year." Probably the pastor preached on the subject. Certainly he did not run the omnibus."

Here is another. Rev. S. W. LLOYD, of Hornellsville, N. Y., writes: Inclosed find draft for $30, Church Extension collection—full amount asked of this charge for the Conference year. Please send receipt." That is business. Every pastor in the Church should be able to raise the amount asked. How grandly our work would go forward if all should do this.

Here is another. Rev. W. B. PICKARD, of New Fane, N. Y., writes:

Inclosed find draft on New York for $15, part of the collection taken on this charge for Church Extension. There is enough pledged to bring the amount up to $30. This comes from a small rural circuit of about 100 members, which is credited with $1 in the Minutes of last year. This increase is easily accounted for:

1. I have a large Church Extension map, 7 × 13, so arranged that the red crosses can be changed each year.

2. I announced the collection on the previous Sabbath, and distributed tracts freely.

3. I procured some small manila pay envelopes, (price $1 per thousand,) on which I printed "For Church Extension," name———, amount ———. These were liberally distributed among the congregation. After having preached a sermon on Isaiah liv, 2, 3, I asked every one who had any thing to give, no matter how trifling the amount, to put it into one of the envelopes, and write his name on the outside, (several extra pencils were provided.) Those who had no money with them were asked to write their names and the amount pledged on one of the envelopes. After taking a list of these the envelopes were returned to the subscribers, they using them to put the money in at time of payment. The people were surprised at the result.

REV. S. A. MORSE, of Buffalo, writes:

When the January number of the MANUAL came to hand, I opened and unfolded the magazine (I always turn to the Church Extension Department

first) and read aloud to a lady sitting in the room, one of my parishioners, the call for recruits for the "army of invasion," saying, "There's your chance." She took kindly to the idea. Perhaps others also may enlist, but I desire to ask a few questions concerning it before taking the Church Extension collection.

1. Do you propose to keep a separate account of this fund as in the case of frontier churches? [Answer: No, but a roll of the recruits.]

2. Will the local church get credit for the amount in its collection reports? [Answer: Yes.]

3. Does the plan contemplate enrolling ministers who will agree to raise $10 at least in their collection? [Answer: Yes.]

4. Will the Board do any thing in the way of keeping donors posted in regard to its work. [Answer: Get each to take the MANUAL. We will furnish tracts when called for.]

It was a great pleasure to answer as above these questions. It is an inspiration to receive letters from pastors who evince such interest in Church Extension, and we heartily join Brother Morse in his prayer, "God bless the Church Extension cause, and multiply its dollars until it shall be able to distribute one million per annum. O, that the Church might see her opportunity!" We shall expect a good report from this brother.

Private members can do something as well as pastors.

In evidence, take a letter from a good railroad man in Canada:

Inclosed find $10 as a payment on my subscription to Church Extension. You may enter the balance as $50, and I will send it along at the rate of $5 per month. I consider it the grandest avenue of good now open. May you have abundant success.

And another from Connecticut:

Please find inclosed draft for $250, the amount I promised for Church Extension. Your knowledge of the wants of the work is so much better than mine that I will not try to decide where this little church shall be located. Only that I should be pleased to have it somewhere in the Far West. I hope this money may be the means of doing much good.

And so it is. The money has already secured the erection of a church by our plan No. 1 B, 26×40, at a cost of $1,300 in a Nebraska town of 700 inhabitants, providing accommodations for 30 members and 75 Sunday-school children and a congregation of over 200.

THE PUBLISHED RETURNS relating to Hennepuin Avenue Church, Minneapolis, Minn., do not give a complete review of the gifts of those liberal people last year. Besides other payments, $1,500 was given to general church extension; $3,000 for an episcopal residence; $13,000 to Hamline University, and $300 to general missions. These figures are a grand credit to the church of which Rev. J. F. Chaffee was then pastor.

LAMPS FOR CHURCHES.

A. J. WEIDNER the well-known and extensive lamp and chandelier dealer, of No. 36 South Second Street, Philadelphia, offers to donate a good, substantial set of lamps to any church upon evidence of their being unable to pay for the same. All he requires in return is, that the church so helped shall acknowledge the benefit conferred through the "Philadelphia Methodist" or New York "Christian Advocate." The offer is limited to churches located in the Middle States. Mr. Weidner hopes that his liberal offer may not be abused by people claiming his generosity who are able to pay, and thus defeat the claims of the worthy. He will sell to churches wishing to purchase at as low a figure as the same can be bought for elsewhere. Books of patterns and price-list will be furnished free of charge on application to him.

THAT PAPER IMITATION OF STAINED GLASS is growing in favor all the while. It is not likely to supersede the genuine article in our best churches, but it is certainly a great improvement upon plain glass, and dispenses with the necessity for shades or blinds. We have no hesitation in recommending it for our churches that must practice careful economy in building, and especially for the ornamentation of the windows of churches, already erected, where plain glass has been used. Price & Co. have greatly improved their patterns recently; so much so, that some who used the earlier patterns regret that the improvements were not made sooner. For circulars and samples, address Benjamin D. Price & Co., No. 1026 Arch Street, Philadelphia.

FREEDMEN'S AID SOCIETY.

OUR SCHOOLS IN THE SOUTH.

The Executive Committee of the Freedmen's Aid Society of the Methodist Episcopal Church, at its monthly meeting, held Jan. 3, 1883, requested Bishop Wiley, the President of the Society, and Dr. Rust, the Corresponding Secretary, to visit their schools in the South, make a careful examination of them, and furnish a detailed report in writing to the Committee of their investigations. They spent four weeks in their tour of visitation, and at a meeting of the Committee, held March 2, they submitted their report, of which the following is the substance:

REPORT ON OUR SCHOOLS IN THE SOUTH.

Central Tennessee College.

At Nashville we have six buildings: A dwelling-house, occupied by the president, and largely used for the purposes of the school; a commodious chapel, capable of seating 350, over which are dormitories for students; a boarding-hall and dormitories, with capacity of dining-hall for 100 students; a large four-story building for recitation rooms on two floors, and dormitories in the two upper stories. These are all substantially built brick buildings, and are kept in a good state of repair. On a lot opposite these buildings has been recently erected a one-story frame building for the model school.

The college has enrolled 197 students, and about 50 in the Model School, but on account of an alarm arising from a case of varioloid of one of the students, about 50 were absent from the school, and it is supposed that nearly that many more were deterred from entering the school by the same cause. We attended recitations in classes ranging from the primary grade in the Model School to the higher mathematics and advanced Greek and Latin, and were gratified with the character of the teaching and the evident industry and attainments of the students. The students were about equally divided between males and females, many of them well advanced in age and development. A number of the young men were looking to the ministry; a larger number were preparing for teachers, and a considerable number of the females were contemplating teaching.

Meharry Medical College.

Crowning an adjoining hill, a short distance south, we have a fine brick building, three stories high, with large lecture-room, ample accommodations for the dean's family, and all necessary appurtenances of a complete medical school. A frame building on the same premises furnishes good accommodations for anatomical purposes. This is pronounced by competent judges to be one of the most complete buildings for medical purposes in the South.

This is the only thoroughly organized medical school in the Mississippi Valley, south of the Ohio River, where colored persons can pursue this study, and when it is remembered that in this same territory there are about four millions of colored people, there is great reason that this school should be rendered most efficient by liberal endowment and thorough equipment for its important work.

Twenty-six promising young men we found attending regular instructions in the medical school. We were much pleased with the evidences of thoroughness in the course and the instructions given in the medical department; a full three years' course is required, and recitations regularly in all the departments are exacted. The medical education will compare well with the best medical schools of the land, and in view of the constant recitations and examinations the graduates will take a high place among medical students in the exactness and thoroughness of their knowledge. It has graduated 23, who are engaged in the practice of medicine, and are meeting with encouraging success. The title of the property is vested in the Freedmen's Aid Society. They have in all the departments a force of 10 teachers.

Rust University.

On Saturday, Jan. 27, we reached Holly Springs, Miss., and remained till Tuesday morning. The Sabbath was spent in services among the students and people in the church. Here we found a large and beautiful tract of land, containing about 15 acres, in a commanding position overlooking the town. On this ground we have a pleasant frame building, occupied by the president and his family, and the old college building, being a two-story brick, 70x40 feet, the lower floor divided into recitation rooms, the entire floor above used for chapel and recitations.

While we were visiting this institution there was a unanimous vote requesting that this building should hereafter be called M'Donald Hall, in honor of the Rev. A. C. M'Donald, who devoted years of earnest thought and labor to the interests of this school, and who died in the forefront of the battle.

We examined thoroughly a new building just completed by the Adams Brothers, of Chattanooga. This is a large and commanding brick edifice, 100 feet long and 40 deep, with a projecting **T** for chapel and other purposes, and is four stories high, with slate roof finish. It has ample accommodations for both boarding and school purposes for 150 resident students, with

excellent rooms for the faculty, a large chapel, dining-room, kitchen, laundry, etc. The whole building is admirably arranged for its purposes, and is an edifice creditable in every way to our Society. It cost about $20,000, and is a model of cheapness for the style and character of the building. It is supposed to be one of the best school buildings in the State. The whole property of this institution is held by the Freedmen's Aid Society.

There were enrolled 160 students, of whom 40 were out engaged in teaching during the winter months, and who will return to the school in March. About 400 have gone out from this school, and are now engaged in teaching. Many of the best men in the Mississippi Conference have received more or less education in this institution. A large proportion of the present students are looking to a life in the ministry, or in teaching. We listened to recitations of classes in all grades, from primary studies to advanced mathematics and classics, and were specially pleased with some of the work, and gratified with the general instruction. A class of four is preparing for graduation. The management of the institution is careful, prudent, and thorough. There are six teachers employed in all the departments.

Philander Smith College.

On Wednesday, Jan. 31, we reached Little Rock, Ark., and spent two days there. Here we found two institutions. The college is for colored students, and at present is held in the audience-room of the church. About 90 students are on the roll, and of this number about 70 are in attendance. The place for holding the school was very inconvenient, and yet we found good work in instruction by two instructors. The branches taught were those of a good English education. We so far felt the necessity for better accomodations for this school that we were on the verge of ordering the Adams Brothers to go on at once with both buildings. Just then we saw a providential opening in the offer made by the heirs of Philander Smith of $10,000 for the erection of a building, and we immediately ordered the contractors to go forward with the new edifice. This lifts us over a delicate and serious embarrassment. For the future purposes of the school we have a tract in the city, embracing half a square, and in a most desirable situation, on elevated ground, in the midst of the population whom we wish to reach, and near to the new church which they are about completing. A building, very neat and very excellently designed, to cost $10,500, is to be at once erected, and will be ready for occupancy at the opening of the next school year. Our people are thoroughly satisfied with this arrangement, and are delighted with their prospects for the future. All parties are now working in harmony.

Little Rock University.

On a very eligible site in this enterprising place, commanding a fine view of the city and its surroundings, we have a tract of land, containing about fourteen acres, on which is an elegant building, formerly the residence of Governor Clayton, and which is well adapted as a residence for

the president and a part of the faculty of our University. A building of large proportions is being erected, the foundation of which we found completed, and the bricks burned, and the work rapidly progressing. This will be a commodious building wholly devoted to college purposes and a residence for one of the professors. It will cost $30,000. This is an enterprise which we have undertaken under the directions given to us by the late General Conference, to enter, as far as we might be able, into educational work among the whites. The building is to be completed in time for the opening of the next school year. The citizens are taking great interest in this institution, and have already contributed toward this building $8,000, and promise to make it $15,000.

The first session of the school has opened in the "Methodist Block" in the city, making use of three rooms in this building, and nearly 100 students are enrolled, representing various academic and collegiate classes. Several young men, in their eagerness to get education, and in the absence of better accommodation, have come in from abroad, and are rooming in the unfinished attic of the building. These facts indicate the speedy success of the institution when we shall be able to use the new edifice. Under the inspiration of this new movement a preparatory school has been established at Texarkana, where 200 students are in attendance, some of them preparing for the university, and others for teaching and the duties of life. There is good prospect that as soon as we get into working order we will be able to inaugurate the various university departments of theology, law, medicine, and music. This movement is a very happy and important one, and is destined to meet a great and obvious need in the work of education in all this region, there being no similar institution in this whole section of country. It has given new inspiration to our Church work in the whole State.

Wiley University.

We reached Marshall, Texas, the 1st of February, where another of our colleges is located. We have here a fine site, overlooking the village, and about 20 acres of ground, on which there is a frame house, occupied by the president; a small cottage, occupied by one of the professors; and a two-story building, for boarding and dormitory purposes; and two brick buildings, two stories high, each about 50x40 feet. They are substantial buildings, but somewhat out of repair, and defective in the construction of their roofs, for which some remedy must be found at an early day. After carefully investigating the condition of the buildings, and ascertaining the absolute necessity of additional accommodations for the students, we suggest that a mansard roof be placed upon each of these buildings, which will protect our property and obviate the necessity of any additional expensive buildings for years to come. There are 125 students in the institution, gathered from various portions of the South-west. We spent the day in examining the classes, which ranged all the way from preparatory to collegiate. There is also a primary school of nearly 100 children,

taught by one of the students of an advanced class, who thus defrays his expenses in securing his own education. There are 4 teachers here, and additional force should be added as soon as the finances of the Society will allow. This property belongs to the Freedmen's Aid Society.

Houston Seminary.

We spent the 4th and 5th days of February in Houston, Texas. Here we have a new enterprise, opened the present year, for the accommodation of which we have purchased a valuable property in a central part of the city, costing $7,500, and have opened the school with 80 pupils. This school is more than 300 miles distant from our University at Marshall, and is in the midst of a dense population of colored people, and meets a necessity of another great region of this vast State. The grounds are high, and are sufficient for the erection of such additional buildings as may become essential to make this a first-class seminary. The deed for this property is held by the Freedmen's Aid Society.

Baldwin Seminary.

On our way to New Orleans we spent a day at La Teche, La., visiting our seminary for the whites there.

We have here a beautiful property of twenty acres, donated by the venerable John Baldwin, on which is a convenient building occupied by the principal, and a pleasant cottage occupied by Brother Baldwin during his pleasure. We have also on this ground a two-story brick building for school purposes, the lower story being divided into four recitation rooms, and the upper being used for school and church purposes. There is also a substantial new frame building erected for a Boarding Department. This property is pleasantly situated on the Bayou, and the campus is mostly covered by a beautiful grove. The school at present is small, but the surroundings are promising, and there will probably develop here an important center for the education of white students. It is expected that this enterprise will become largely self-sustaining.

New Orleans University.

On the 7th of February we arrived in this city. Our school property is centrally located, on the corner of Camp and Race Streets, fronting a pleasant park. It consists of two frame buildings, two stories high, and of sufficient capacity to meet the immediate necessities of the school, but the time will soon come when these somewhat dilapidated houses must give place to a building adequate to the growing wants of this institution. We ordered certain repairs to be made, the buildings to be painted, and encouraged the teachers to toil on in patience and hope. The school is in every respect in good condition, and excellent work is being done by teachers and students. The college has already graduated several classes of good scholars and useful workers. One hundred and seventy pupils

are in attendance, in classes of various grades and attainments, and this number might soon be doubled if we could offer suitable accommodations. Five teachers are employed here.

Clark University.

On Saturday, February 10, we arrived at Atlanta, and left on the evening of the 12th. Here we have one of our largest and most flourishing enterprises. We have four hundred and fifty acres of ground—about twenty acres of which are inclosed for college purposes. A large portion of the land is wooded, and the whole of it well adapted for farming purposes, and this use should be made of it. We would, therefore, recommend to the Board to consider favorably the question of putting on this ground an intelligent and experienced farmer, to take charge of the grounds, and give employment to such students as may desire and need it in cultivating the farm. This would greatly improve and add to the value of the ground, would furnish at a moderate rate supplies to the institution, and would be a great help to a number of students, who must either thus find some remunerative employment or go elsewhere to find it. It would also be in keeping with the line of policy pursued by the college in other departments.

We have here a large, commodious, substantial brick building, of three stories and basement, which cost $30,000. It is our best building, is admirably adapted to all the wants of the school and boarding department, and is one of the best school edifices in the South. There is also a very pleasant and commodious house for the residence of the president. A neat cottage furnishes a home for one of the professors. A blacksmith shop and carpenter shop give employment and opportunity to the students to learn useful trades. A model home is being built for the purpose of giving the girls lessons in home-making and housekeeping. All these buildings, except the college, are of wood, and have been mainly built by the students, thus giving them employment, and furnishing us the buildings at a comparatively moderate expense.

There are in the university one hundred students, nearly all of whom are from abroad, and are boarders in the institution, the property being too far distant from the city for the accommodation of local day students. The school is well governed; the instruction is careful and thorough; the students are industrious and in earnest; the order is excellent; the boarding department is neat and clean. The Church and our Society have good reason to be thankful that we are in possession of so excellent an educational institution, and one which promises so much for the future. There are seven teachers in the college proper, and one professor in charge of the Industrial Department, and a matron for the Boarding Department.

Gammon Theological Institution.

Under the sanction of our Committee a beautiful knoll of nine acres adjoining our own grounds had been purchased for the Theological Institute. We found a space cleared away for the building, and were shown

by the contractor the plans for the structure. It will be an imposing building, to cost about $22,000, for which the funds have been nearly raised by Bishop Warren, one third of which is donated by Mr. Gammon. The contract is made and the work is begun, and it is to be completed by the commencement of the next year. Mr. Gammon also secures to it an endowment of $20,000, which is to be available as soon as the school opens. When this edifice shall be completed, we shall have on our property at Atlanta a combination of buildings and educational facilities unsurpassed by any thing in the whole South, except the Vanderbilt University.

Claflin University.

On Tuesday, February 13, we reached Orangeburg, S. C., the seat of our University for this State. We have here an excellent property with ample grounds and eligibly located. The main building is a large, four-story brick edifice, used for chapel, school-rooms, and dormitories. A frame cottage, used for boarding-house, and several buildings for grammar school, scientific department, and primary school, are located on the grounds. The South Carolina Agricultural College is located here, in connection with our University. It has a large farm, which furnishes students an opportunity to aid in their expenses, and the State appropriates $6,000 each year toward the support of the school, under the direction of the president of the university. This aids in giving stability and efficiency to the institution. A carpenter shop also gives opportunity to students to learn a useful trade. Exclusive of the primary school, which is run as the public school of the city, there are one hundred and seventy students in the college. The whole presents the appearance of a busy hive of workers, and every thing looks like health and efficiency. The management is admirable and thorough. Instruction is given in all grades. A promising class is ready for graduation at the close of the year. We heard this class in mathematics, philosophy, and classics, and we would not be ashamed of them in any institution. The university here will take first rank among the best of our colleges. There are eight instructors in the school. The property is held by the Freedmen's Aid Society.

Finding that a trip to Florida would consume a whole week, and involve large expense in visiting a single institution, we abandoned a visit to Cookman Institute.

Bennett Seminary.

One of our best schools we found at Greensboro, N. C. We have a good three-story brick building, well adapted for academy or seminary purposes. It is well conducted, and instruction is given in preparatory and academic studies. The president and teachers are enthusiastic, and the students are earnest. It is a good institution, doing first-rate work. There are 100 students. The grounds contain about 25 acres, and are excellently located, and are held by the Freedmen's Aid Society.

Morristown Seminary.

Our trip from Greensboro to Athens took us through Morristown and New Market, Tenn. We have a good seminary in Morristown, well managed, and for which a building, costing $2,500, is nearly finished. There are about 128 students here, 3 teachers, and the property is deeded to our Society.

Our school at New Market is for whites. The academy is small and needs repairs. We are rendering aid to this school by paying the salary of one of the teachers.

East Tennessee Wesleyan University.

We visited next the institution for white students at Athens. There are in the college grounds about 10 acres, on which is located a three-story brick building, which is used for chapel, recitation, and college purposes. They have commenced a brick church on the college grounds, and have laid the foundation, and are waiting for funds to complete it. There are about 200 very promising students gathered from all parts of that section of the South. We have rarely met a better appearing body of students; they are from the middle class of society, and are industriously laboring to prepare themselves for usefulness. There are 6 professors, industrious and doing good work. This institution is of great value to our work in that section of the country, and it has sent forth a large number of students qualified for teachers and preachers. Athens is a pleasant village, a quiet and moral place, and is a good location for a first-class institution, which will be needed here for many years to come.

Huntsville Normal School.

We have in this place a normal school, with sixty-seven students in attendance, under the instruction of two teachers. We have nearly an acre of ground, and upon it a two-story brick building, with two recitation-rooms on the first floor, and a school-room on the second. The State has established a normal school in the place, which interferes somewhat with the prosperity of our school. It has no accomodations for boarding students from abroad, and its patronage is mainly confined to the children of the town, and does not meet the object we have in view of educating youth for teachers and preachers. This object cannot be reached without securing a boarding-house and a large increase of expense, which in view of the nearness of Nashville and Atlanta, where we have first-class institutions, we do not think it justifiable to make at present. The probability is, that at some future day we shall be compelled to do something more toward educational work in Alabama, and then it will be necessary to seek a more central and available location.

Thus we have visited our schools of the higher grade, and have not deemed it best to take the time and incur the expense of visiting several of our seminaries at places distant from our regular route. The Biblical

Institute at Baltimore is one of the best of the institutions in our Southern work, but did not lie within the range of our present visitation. It has recently increased its faculty, and has entered upon a new era of interest in training young men for the ministry.

We spent two days at Chattanooga, and looked at several sites which were pointed out as eligible locations for a university. We found the citizens intensely interested in this educational enterprise; they would welcome it, and aid liberally in its establishment. The Locating Committee was called to meet at Chattanooga the 28th inst. to act upon this question of location.

IMPRESSIONS.

1. We take pleasure in recording our satisfaction with the places selected for the location of our institutions. Each one of them is so located as to meet the wants of a large territory, and they are so related to each other that their lines of influence so meet as to form a net-work of educational agencies over a very large portion of the South. Even with the experience of the present hour, it would hardly be possible to locate these institutions more favorably. With the exception of Alabama, we have one of our higher institutions in each of the Southern States. In the selection of Little Rock, Ark., for the location of one of our universities, "to aid in the education of the white population," we have a position that commands the whole South-west, and when the location of our University for the South-east shall be determined, we shall be able to meet all the wants for higher education in this part of our Southern work for years to come.

2. We supposed, when we started on this tour, that we should be able to see our way clear to recommend the reduction of the course of study in some of our colleges to a lower grade, and to concentrate the course of collegiate instruction within two or three of our leading institutions. But our observation has convinced us that this is not practicable. Our schools are far apart, and have been so located with reference to future needs that it will be our wisest policy to develop one of these institutions in each State into a college proper. We do, however, think that in the present condition of this people, and in their present practical needs, they should not be urged to seek a complete classical education, but rather to become thorough in those practical English studies which will meet their immediate necessities. We should contemplate the establishment of no more colleges, with, perhaps, the exception of one in Alabama at some future day.

3. We were much gratified by what we saw, at Atlanta and Orangeburg, of the movement inaugurated to give the students an opportunity of becoming acquainted with some kind of manual labor, by which they can obtain an honest livelihood without being entirely dependent upon their mental education. We believe this to be a wise movement, and, under the peculiar necessities of this people, should be encouraged in our schools.

4. We were disappointed in some of our institutions in not finding a larger number of students preparing for teaching and preaching, believing this to be the most important work to be accomplished in the schools in the present condition of our people. We therefore recommend that increased attention be given to such an education as will enable, as soon as possible, young men to go out into the work of the ministry, and others to enter the wide field of teaching their own people.

5. We were gratified to find in all our institutions a prevalent high tone of religion and morality, and that instruction was given in morals and good manners. We were impressed with the evidences of good order, politeness, cleanliness, and general good bearing among the students. Nearly all the schools have enjoyed revivals of religion during the year, and these are almost of annual occurrence.

6. We carefully examined the financial working of each of our institutions, and were impressed with the care and accuracy with which the accounts are kept, the carefulness and economy with which the expenditures are made, and the obvious concern of the officers to manage the interests intrusted to them as economically as posssible. It is a matter of great congratulation that we have been enabled to establish and conduct so extensive an educational system on so small an expenditure of means.

7. It is a matter of devout thankfulness that the Church has been able in so short a time to establish so many schools of a high grade, erect so many excellent and valuable buildings, to inaugurate so extensive a circle of educational forces, to educate so many youth, to accomplish so much in the elevation of a needy and oppressed people, and to disseminate so many and so great influences toward the improvement and advancement of so large a portion of our country.

8. We have been so deeply impressed with the great good accomplished by our schools in the South, and the imperative necessity for the permanence of this work, that we earnestly commend this Society to the liberality of our people, urge the pastors to raise large collections for it, and our men of wealth to endow professorships in these colleges, or to erect buildings for the schools suffering for accommodations, believing that no work in our land is more urgently demanded, and that none will render a richer or earlier harvest.

I. W. WILEY,
R. S. RUST.

BOARD OF EDUCATION.

This second quarter of the year is one of great interest in the educational world. It covers the months in which institutions of all grades close up their school year. It is, consequently, the period of review and of graduation, in which the work of the past is, in many lives, brought into close connection with the hopes of the future.

For the Board of Education it is a period of peculiar importance. It embraces what may be termed both our seed sowing and our harvest. In the month of April we send out communications to pastors and Sunday-school superintendents, and through them to all the churches and Sunday-schools, expecting to hear in return from those intending to co-operate in the Children's Day movement. Early in the month of May we shall send out to those who have asked for them ample supplies of the Order of Service, and of our Red Letter to the children, bearing the autograph of Bishop Simpson. Those having been received and properly used in the way of preparation, Children's Day, on the second Sunday in June, will be ushered in with a promise never known before.

It gives us great encouragement to learn that so far as our plans for the Children's Day observance of the present year have become understood, they are cordially approved. Bishops, Conferences, presiding elders, pastors, and Sunday-school superintendents in various directions have given to them their hearty sanction. Many wonder that measures of such importance and hopefulness had not been reached sooner. But it is only by degrees, or by step after step, that we can expect to attain the highest excellence. We may feel safe so long as we follow the obvious leadings of the Great Head of the Church. And having been so safely and encouragingly led in the past, we may confidently hope that the experience of this year will lead us onward and upward to still grander results in the years to come.

CHILDREN'S DAY IN FOREIGN LANDS.

LUCKNOW, INDIA, *June* 12, 1882.

Yesterday, for the first time, our Hindustani Church in Lucknow observed "Children's Day." The "Service No. 2," which you kindly sent me, I had translated and published in Hindustani, (specimen inclosed;) we found it well adapted to the occasion. The second Sunday in June comes at the hottest part of our Indian year, when the earth is parched and the flowers have nearly all disappeared; however, we had a large audience, and a kind Scotch friend supplied us with plants and shrubs with which to ornament the church. Besides the responsive readings we had two recitations, an essay, and an address. The girls of the Lal Bagh Boarding School, and the boys of my Centennial School, took active parts in the service, and helped to make it a success. The members of the church enjoyed the occasion, and all of us think it is well worthy the observance. I venture to prophesy that henceforth "Children's Day" will be uniformly observed throughout the North India Conference.

B. H. BADLEY.

BOMBAY, *September* 8, 1882.

So far as I know, "Children's Day" has never heretofore been observed in India. Your letter calling attention to the matter reached me late in May. I arranged with the brethren on the district to observe the day, though it was too late to do so on the second Sunday in June. All except the Sunday-school at Vepery (Madras) held the "day" about a month later. Brother Oakes, one of your Drew students, had previously arranged for the meeting, and held it on the regular Sunday. His school contributed seventy rupees. This was the largest collection taken. But the collections from other charges show that much interest was awakened in the cause. I doubt not that hereafter we shall regularly observe the day.

D. O. FOX, *P. E.*

YOKOHAMA, JAPAN.

A carefully prepared report on Sunday-schools was adopted unanimously by the Annual Meeting of the Mission of the Japan Methodist Episcopal Church, and you will be pleased to learn that, in accordance with a suggestion made in the report, it was resolved to introduce at once the observance of the "Children's Day" in all the charges of our mission. The Japanese are very fond of such observances, and I have no doubt that they will be delighted with this effort to interest the children of the country in the work of Christian education. R. S. MACLAY, *Sup't.*

CITY OF MEXICO, (MEX.,) *November* 7, 1882.

On receiving the invitation and leaflets, issued from the office of the Board of Education, urging a general observance of "Children's Day," the superintendent and several members of the Mexico Mission joined in publishing a brief circular in tract form, addressed to all our preachers and congregations, inviting a general participation in the festival, setting forth its object, and suggesting the general features of the order of exer-

cises to be followed. Contributions to the Children's Fund were specially urged in view of the generous proposal of the Board of Education to appropriate the amount of the collections to some object connected with our local educational work.

This circular was received with cordial good-will on all sides, and the result was a very general observance of the day.

In Mexico City special effort was made in preparing an attractive programme for a Children's Service. The audience-room of our central mission church was suitably decorated. The singing was inspiring; several young people participated in the exercises. Brief and appropriate addresses were delivered by the pastor, Rev. J. W. Butler, and by Dr. Emilio Fuentes. The attendance upon this service was large, and the effect upon all highly satisfactory, assuring the annual observance of this children's festival. The contributions received in this service reached the sum of $14 41, not given by a few people only, but shared in by nearly all present.

All the congregations connected with Brother Butler's pastoral charge held special services under the direction of our Mexican preachers. It was specially noteworthy that the congregations composed entirely of Indians entered heartily into the spirit of the occasion. The following contributions were received: Ixtacalco, 50 cents; San Vicente Chicoloapam, $3 17; Coatlinchan, $2 15; Miraflores, $1 60.

What has been said of the character of the service held in Mexico City might be in substance repeated as applicable to that which took place in Pachuca under the direction of the Rev. J. M. Barker. The united collections in Pachuca and Tezontepec reached the sum of $12 25.

Our mission in Puebla added to the fund the generous sum of $29 30; Orizaba, $3; Querétaro, 65 cents.

The net financial result is $61 88.

We feel that we may justly congratulate ourselves upon this showing, especially in view of the general poverty of our people. The sufficient explanation of the active interest of our people, young and old, in this festival may be found in its similarity, and at the same time essential unlikeness, to a custom already existent and identified with Romish superstitions. In Mexico, as elsewhere, the Romish Church devotes the month of May to the special worship of the Virgin Mary. It is customary during that month for companies of children, the girls dressed in white and crowned with flowers, to be led to the churches to join in songs and devotions addressed to the "Mother of God."

Our people, taught to know the "more excellent way," can appreciate the essential superiority of a service in which the principal object is the good of children and youth, taught to sing their hymns and address their prayers to the Son of God.

This first observance of "Children's Day" has secured, in the hearts of old and young in our Mexican Church, a place for this truly Christian and beneficent custom.

In accordance with the instructions of the Secretary of the Board of

Education, it is proposed to apply the proceeds of this year's collections to the education in the United States of one of the most promising of the young men in our Puebla School. His name is Galdino Gutierrez, and he has been for nine years under the fostering care of our mission. He has been faithful and true under not a few trials and temptations; and is strongly persuaded of his duty to devote his life to God and the good of his fellow-countrymen. His mental gifts and advancement are such as to convince us of the desirability of securing to him better educational advantages than are at present afforded in Mexico. We, therefore, hope soon to send him to the United States to pursue his studies in one of our best colleges, confidently expecting that he will return to us fully equipped for a grand life-work as minister and educator. We shall hope for further assistance from the Board of Education for this worthy young man.

CHAS. W. DREES, *Sup't.*

The facts having been stated above that our Children's-Day Service for 1882 was published in India in the Hindustani language, and that in Mexico a Children's-Day Circular was published in the Spanish language, it is proper to add that a Children's-Day Circular was also prepared and published in the German language. The Board is indebted to Dr. H. Liebhart, of Cincinnati, not only for the preparation of the last-named circular, but also for sending it out to the German preachers of our Church, both in the United States and in Germany and Switzerland.

Thus it may be seen that a Children's-Day literature has already been commenced in four different and important languages. Whatever progress this cause may make hereafter, the year 1882 will be memorable as that which has witnessed its extension around the globe, and its introduction among peoples speaking other than the English language.

PLANS FOR CHILDREN'S DAY, 1883.

1. As the collections will this year be classified under the heads of the several districts of each Conference, a circular will be sent to each Presiding Elder, asking his co-operation and influence toward securing a good Children's-Day celebration in every charge under his supervision.

2. To each pastor will be sent an explanatory circular addressed jointly to him and his Sunday-school superintendent for immediate and careful consideration. This circular will be accompanied with two copies of the Board of Education's

Report on Children's Day, 1882; also with a specimen Order of Service for Children's Day, 1883, and a *Letter to the Children* and youth of the Methodist Episcopal Church, relating to Children's Day and its objects.

3. An offer will be made, in the circular to pastors and superintendents, of a suitable number of Orders of Service and Children's Letters to be gratuitously sent to each school pledging the Children's Day-collection, and ordering them in a specified way and in proper time. The proper time is so as to reach New York within the month of April. This will make it necessary to send out the circulars earlier than we had before proposed to pastors in the Conferences meeting in the month of April.

It will be seen that the above measures contemplate progress on a grand scale. They have been adopted after extensive consultations with leading ministers and laymen in various parts of the Church, who, with great unanimity, have approved and indorsed them.

Nevertheless, as they involve large expense and an unusual amount of labor, they are regarded as only experimental, and not to be repeated unless they are well received and found in practice to be advantageous.

We shall therefore await, with no little anxiety, the responses that shall come in from the ministers, from the churches, and from the Sunday-schools, not merely in ordering the offered helps, but also in remitting the expected collections.

Whoever will read and properly weigh the foregoing correspondence respecting Children's Day, showing how it is welcomed by the people every-where, can hardly fail to see that in it the Church has providentially become enlisted in a movement of unusual interest and promise. To hesitate, therefore, to advance, when the providence of God beckons us onward, would not only be a weakness, but a species of treason to the Head of the Church, in whose name "we set up our banners."

Any Presiding Elder, Pastor, or Sunday-school Superintendent not receiving the documents proposed above by the 16th of April, should apply for them without further delay.

OUR CENTENARY OF 1884.

The General Conference, at its session in Cincinnati, in May, 1880, appointed a Committee on the Centennial of the Methodist Episcopal Church, and also referred to the Committee on Education a memorial asking for the appointment of a "Centennial Educational Commission." After the reports from these committees had been presented, the General Conference ordered "that the matter be referred to the Bishops to devise a plan for the centennial year, and report to the Church as early as convenient."

In accordance with this direction the Bishops have considered the matters presented in those reports, as well as the general subject, and have presented to the Church a series of suggestions, which by their act have become the official programme of the special benevolent activities of the interesting centenary now so near at hand, and which is designed to commemorate the founding and organization of the Methodist Episcopal Church.

Not having space for the entire series of recommendations, we insert that relating to EDUCATION, which deserves to be printed in letters of gold.

The chief object of connectional offerings should be the cause of education. The future of the Church will, under God's blessing, largely depend on the culture given to the youth. We commend to the liberality of the Church, first, the Board of Education; second, the Freedmen's Aid Society; third, Theological Schools; and, fourth, such seminaries, colleges, and universities as shall be selected by the several Annual Conferences.

Not only the particular friends of education, but the Church at large has occasion to rejoice in an action on the part of our chief pastors at once so enlightened and far-seeing. While they have not overlooked any of the great benevolences in which the Church is interested, they have given a deserved prominence to Christian education as fundamental to the largest success of them all.

We trust that this action will be every-where accepted as a guide to the most liberal giving that has ever been witnessed in the history of Methodism or of the American people.

AUXILIARY SOCIETIES.

We had hoped to make in this report a complete exhibit of the present status and past work of all the Conference and other auxiliary educational societies of the Church. For this object, a circular, containing blanks for statistical returns, was sent out early in January to all secretaries and treasurers whose address could be ascertained from the several minutes of Conferences. So far as returns have been received they are given in the following Table of Statistics, which was kept open to the latest moment. We greatly regret the non-arrival of reports from so many of the societies. That fact, in itself, cannot be construed into a favorable indication of the efficiency of those societies. Yet it is to be hoped that prior to the date of our next annual report data will be furnished that will be alike creditable to them individually and to our enterprise as a whole.

Accumulating experience in the task of collecting and publishing statistics seems to justify us in requesting all officers of educational societies auxiliary to this Board to *report annually, from this time forward, without waiting for circulars inviting them to do so.* In this connection, we beg to refer to what is said on preceding pages under the head of educational statistics. The same principles apply in both cases, and we desire to assume that, hereafter, officers of educational societies, as well as the heads of our institutions, will feel themselves under obligations to send in to this office, regularly, such a statement of the work of each calendar year as will enable us to bring their statistics down to the date of future annual reports. In that way, not only will due credit be received by all, but the system of the Church will be more thoroughly illustrated and its influence increased by co-operative action.

Hitherto many things have had to be done both by the Board and its auxiliaries in a tentative or experimental manner. But our enterprise is now so well established and defined that it will be easy for all to fall into systematic and common lines of action, and thus reach harmonious and consolidated results of ever-increasing value.

It is to be regretted that several Conference organizations

have, as yet, failed to enter upon the proper work of educational societies. For that reason their disbursements do not harmonize with the general exhibit of this branch of our educational work. They have, in fact, gone to swell the aggregate of our institutional property. (See page 24.) Hence, the introduction of them, in the present connection, would be a duplication.

This fact is apparently owing to a misconception, on the part of some Conferences, as to the proper design of auxiliary societies in the educational system of the Church. When that design is considered in the light of the Discipline, and of repeated acts of the General Conference, it will be seen to be analogous to that of auxiliaries of the parent missionary and other connectional societies of our Church.

Our educational system, as stated in the Discipline, ¶254, §§1–6, contemplates two great classes of objects: 1. The founding, building, and endowment of institutions of learning. 2. The encouragement of our people to patronize those institutions, and the aiding, when necessary, of candidates for the Christian ministry in obtaining a suitable education.

It is to the latter object that the collections provided for in §§4 and 5 specifically relate. The language of §4 is this:

> It shall be the duty of the preacher in charge of a circuit or station to take one public collection annually in each Society in aid of the work of education. The money so received shall be paid over to such auxiliary of the Board of Education as the Annual Conference may direct, or, in the absence of Annual Conference directions, to the Treasurer of the Parent Board.

This implies that the proceeds of this collection are not to be used for general or miscellaneous educational objects, but for the specific objects stated in the charter of this Board, and by the previous action of the General Conference creating it. Nevertheless, it gives full power to the Conference to direct whether they shall be so applied through an Auxiliary Society of the Board of Education, or through the Parent Board itself, or through both. When a Conference is in circumstances that require special efforts to build or endow an institution, it needs no society to pass over the funds for such object. While, at the beginning, such efforts are essential, they are in

their nature preliminary and temporary; whereas the work of encouraging and aiding students to profit by the existence of those institutions is perpetual. Besides, experience has proved that the former object is only to be accomplished successfully by subscriptions, donations, and bequests of larger amounts than are attainable by church collections. The latter object, however, is quite within the compass of the smaller offerings of the masses of the people, whose sympathy it is certain to secure when properly stated.

As fast as the several Conference Educational Societies shall enlist in the proper work of auxiliaries, and report on the same, we shall be glad to incorporate their statistics with those of the Church at large in such showings as that which follows. Yet it is proper to state that some Conferences are by experience, finding it more convenient and equally advantageous to transfer their business in trust to this Board, as suggested in Articles IV and IX of the constitution of an auxiliary. The business of an educational society cannot be thoroughly transacted without a laborious correspondence and not a little personal solicitude on the part of its officers, which are sometimes seriously embarrassed by the duties of the pastoral office, as well as by the frequent changes of residence incident to the itinerancy.

Our great anxiety is that the work of aiding and encouraging the numerous children and youth within the influence of our Church to seek higher qualifications for Christian usefulness, by means of study in our educational institutions, shall go on by all appropriate means. At the same time, our convictions are definite that no means are so appropriate and hopeful as those of our Church system above explained.

When regarded in their proper light, it will be seen that, so far from there being any conflict between our general and local educational interests, each class is designed to supplement and strengthen the other. What is needed to make both prosper on a larger scale than ever before is a spirit of generous co-operation in behalf of the common interest and credit of the Church.

EXHIBIT OF THE WORK OF THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH AND ITS AUXILIARIES UP TO THE CLOSE OF 1882.

ABRIDGED TITLES.	Date of Organization.	No. of Students aided last year.	To what Amounts.	Whole No. of Students aided.	To what Amounts.	OFFICERS REPORTING.
Board of Education	1873	250	$11,039	900	$74,093	D. P. Kidder, Cor. Sec.
Conference Auxiliaries:						
Central German*	1870	1	60	13	1,030	J. G. Schaal, Sec.
Central Pennsylvania*	1876	5	350	21	1,374	H. R. Mosser, Treas.
Chicago German*	1870	3	150	9	459	F. Gottshall, Sec.
East Ohio*	1879	2	110	2	110	M. J. Slutz, Sec.
Erie (Centenary Fund)*	1872	3	65	30	1,115	A. B. Hyde, Treas.
Genesee	1874	11	648	29	2,108	Daniel Clark, Treas.
Holston	1869	..	32	...	734	J. S. Petty, Treas.
Kentucky	1872	1	31	2	262	J. A. Boatman, Sec.
Michigan	1877	7	260	15	905	
Ministerial Ed. Soc. of Chicago	1858	10	800	231	46,800	W. X. Ninde, Sec.
New England	1855	22	1,515	244	50,500	N. T. Whitaker, Sec.
Newark	1860	9	750	57	11,694	A. Craig, Sec.
New Jersey	1863	4	350	35	7,182	S. E. Post, Treas.
New York	1863	5	515	63	11,100	W. H. Mickle, Sec. and Treas.
North Ohio*	1868	2	250	10	1,288	P. F. Graham, Sec.
Oregon	1879	2	75	2	75	J. N. Denison, Sec.
Philadelphia	1871	16	1,750	59	10,705	W. J. Paxson, Sec.
Troy	1870	9	527	45	6,059	J. W. Eaton, Treas.
Southern Illinois*	1869	10	317	30	26,027	D. W. Phillips, Sec.
Upper Iowa*	1861	3	978	12	4,000	J. B. Albrook, Sec.
West Virginia*	1852	4	550	14	3,000	J. L. Clark, Treas.
Wilmington	1872	2	100	14	1,598	W. H. Hutchin, Sec.
Total	....	381	$21,223	1,837	$262,218	

* Statistics of 1881.

REMARK.—In order to bring the above table into an upright position on the page, condensation was necessary. Hence the full titles of the officers of the societies could not be given, neither their post-office addresses. The latter, however, may be ascertained from their several Conference minutes.

From the summary given, it is certain that the Board of Education and its auxiliaries have during the past year aided 381 students to an amount exceeding twenty-one thousand dollars, and from the beginning of their action, 1,837 students, to the amount of more than two hundred and sixty-two thousand dollars. These amounts fall short of the actual figures to the extent of all failures to report up to April, 1883.

LIBERALITY IN THE CAUSE OF EDUCATION.

Among the most interesting items that appear from time to time in our American newspapers are the announcements of gifts and legacies in aid of Education in various forms.

Happily, during recent years General Eaton, United States Commissioner of Education, has had the practical wisdom to cause these items to be recorded and aggregated for publication in his annual reports. A summary furnished by him shows the following statistics of private contributions to the cause of education in the United States in ten years:

1871	$8,435,990	1876	$4,691,845
1872	9,957,494	1877	3,015,256
1873	11,226,077	1878	3,103,289
1874	6,153,304	1879	5,249,810
1875	4,126,562	1880	5,513,504
Total			$61,473,131

It is believed that the gifts of 1881 and 1882 amount to not less than $15,000,000, thus making the aggregate for eleven years exceed $75,000,000. Possibly when footed up with care the aggregate may be found to reach $80,000,000 for the eleven years past, and it is to be hoped that during the present and following years similar gifts will reach the sum of ten millions of dollars annually.

No use of wealth, with the one exception of its being applied directly to charitable and religious objects, promises so much for humanity as when it is devoted to education. But when pure religion and good education are combined, as our Church seeks to have them, the highest attainable good may be expected to follow. Let us therefore hope that our own Church members and friends will do their full part in making and providing for the educational benefactions of the future.

ANOTHER LEGACY.

On the 15th of November, 1882, Mrs. Charity Cobb, widow of the late Lyman Cobb, died at South Bend, Indiana. Mr. L. Cobb, at his decease some years since, left a small legacy to the Board of Education, payable after the death of his widow. By the will of Mrs. Cobb a gift of real estate is also left to the Board, supposed to be worth some three thousand dollars.

Examples like these are worthy of imitation by persons in

all parts of the land who desire to perpetuate their influence for good beyond the present short life. The Board of Education, as a chartered institution of the Methodist Episcopal Church, offers great advantages to persons who wish to co-operate, both at the present time and in the long future, with an all-pervading agency of Christian education.

NATIONAL DEMANDS FOR EDUCATION.

"The most significant storm map of the United States is the chart illustrating the illiteracy of our population. I open it before you [exhibiting plates 29, 30, and 31 of "Walker's Statistical Atlas of the United States,"] and I beg you to hover above it long with impartial and searching gaze. Notice how thick and dark the clouds of illiteracy are becoming in the South-west, and on the Gulf, and in Texas, and in the lower part of the Mississippi Valley, and on the great rivers of the beautiful lands of Georgia, Alabama, and the Carolinas, and in the mountain regions of Tennessee and Kentucky, and especially in the foreign population and great cities of the Northern States. These most suggestive maps I often keep lying open before me in my study, and I sometimes bend over them in solitude, with keen, patriotic pain and suffused eyes. They represent the darkest hour in the educational history of the foremost Christian Republic of all time. The clouds of illiteracy must be driven out of the American sky, or our example, on which the attention of the world is riveted, will cease to be any decisive proof that governments of the people, for the people, and by the people are not to perish from the earth.

"Notice the illiteracy of the United States as a whole:

"1. Five millions of the fifty millions of the population of the United States over ten years of age cannot read; six and a quarter cannot write.

"2. Of the ten millions of voters of the United States one in five cannot write his name.

"It is true, indeed, that one in five of our population is an evangelical Church member. That fact represents a most hopeful side of our civilization. But at the extreme left we have among the voters one in five who cannot write, and this is the most alarming part of our national condition.

"3. The nation is now charged with the education of eighteen millions of children and youth. Of these ten and one half millions are enrolled in public and private schools, but the average attendance is only six millions. Seven and one half millions, or five twelfths of the whole, are growing up in absolute ignorance of the English alphabet.

"4. At the present rate of the increase of the number of children not attending school there will be, in ten years, more children in the United States out of schools than in them.

"5. In all but five of the States there were enough illiterate voters to have reversed the results of the last presidential election in each of these States.

"6. It is estimated by the statisticians of the government that the total annual profit to the country by the conversion of illiterate into educated labor could not be less than four hundred million dollars a year.

"I have come recently from distant lands, and I have found that many a country on earth is much more sensitive to its illiteracy than we appear to be to that of our own nation. At this moment Greece expends more for her common schools, in proportion to her wealth, than we do. So does Japan; and the latter country has a larger proportion of her children in school than we have. As a nation, we are not in advance of Prussia in expenditure for common schools, and even England and Scotland are verging close upon New England in their taxes for the abolition of illiteracy. The truth is that, instead of being, as a whole, at the front of the educational advance of civilization, our proud nation is gradually dropping into a laggard pace. Of course, we have difficulties to contend with in some particulars which foreign nations do not have in equal degree; but so do they have difficulties which we have not. We have a great foreign immigration. We have lately made citizens of the vast colored population in the Southern States; but, no matter from what source these difficulties have come upon us, it is ours to meet them—ours, in spite of all our troubles, to lead the world in the abolition of ignorance; for our form of government, more than any other, necessitates the education of the people at large."—*Joseph Cook.*

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AMONG the recent issues of this house several are of special value to ministers and public speakers. The information condensed in the first two which we name can scarcely be found elsewhere without diligently ransacking the pages of whole libraries of Methodist literature. The thanks of the Church are due to the authors of these books for their patient research and toil. Upon the subjects embraced in them nothing better can be obtained:

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